THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

Vol. IX. No. 37. NEW-YORK, SATURDAY, NOVEMBER 23, 1839. Whole Number 453

POETRY.

For the Churchman.

SACRED SONNETS.

THE CITY OF REFUGE.

Speed on, speed on, the avenger is behind,
 Speed for thy life, and gain th' appointed place;
Fleet be thy footsteps as the passing wind,
 Nor pause, nor linger in the eager race;
The goal lies bright before thee—even now
 The distant city rises to thy view;
 Press on, forget the past, thy strength renew,
And soon within its gates in safety bow.
Oh, wherefore, Christian, linger in the road
 That leads thee on, to heaven's eternal home?
Before thee lies the palace of thy God,
 And fast behind the fiends of evil come;
Haste to the city of thy refuge—see
Jesus thy Lord awaits, to bless and welcome thee.

THE BRAZEN SERPENT.

Type of the Saviour—thou wert lifted high,
 Amid the camp of Israel's rebel host,
And he who fixed on thee a faithful eye,
 Liv'd yet again, tho' haply doom'd and lost;
The fiery serpent's fang was harmless then,
 Healed by that look, unfelt its poison'd sting;
The spoiler fled despoiled, and Life again,
 Half crushed, resumed its golden-tinted wing.
Saviour of sin-sick man—the bitter cross
 Upheld thee to the view of earth and heaven,
And when our souls are stained with worldly dross,
 We look to Thee, and all is soon forgiven.
Oh glorious faith! be mine the watchful eye,
Fix'd on the Son of God, for ever steadfastly.

M. N. M.

THE RELATION BETWEEN RELIGION AND SCIENCE.

As the sun is to nature, so is science to the mind. From that material orb spring forth to our universe brightness and beauty: the heavens smile; the earth is glad; darkness gives place to light; and out of the womb of creation new forms and a varied succession of objects are brought into being. It is thus that wisdom and understanding give glory and grace to man. Through them the bright apparel of the soul appears. Its latent powers put forth their majesty and might; order is born of chaos; civilization retains and extends its reign; and society, by the introduction of new arts, new relations, or the improvement and unfolding of those that are old, renews, in passing down the stream of time, its youth—is adorned and invigorated, becomes more pure or more ennobled. There is not, then, more of beauty than of truth in the sentiment appropriated by this seat of learning, to seal their heirship to her sons: "*Science is the sun of the mind.*" But there is nothing connected with man—nothing of which he is the cause—nothing of which he is the object—of an unmixed and perfect good; and there are exceptions to those laws which render benignant to mankind the general operations of even science and the sun. The one, which to so large a portion of the earth brings light and life upon his beams, has shone to blast the blooming prospects of his year, and wither the sources of vitality. The other, which in its natural course gives blessings to the world, has often to the world become the instrument of wo—its power used but to destroy; its influence perverted but to the misery and ruin of mankind. Of all created beings, among the wisest is the worst.—But the whole tenure of human existence, if one of imperfection, involves also a system of recovery—a remedial process for whatever in it is ruinous or wrong. If, then, knowledge, the noblest property of man, be liable, as all else, to this general law of imperfection, is there not also provided for it a remedial process—is there no principle which, itself a part of science, shall be necessary alike to its progress and its safety? The inquiry is one of no mean interest. It is one not surely unmeet the speech of him, who, dedicated to religion, may be fitly a zealot for science; not surely the audience of those, who, devoted to science, may be fitly enamored of religion. Religion then is necessary to the *progress* of science.

To every superstructure there is required a foundation; and, to the first question which ariseth in the thoughtful mind, Whence cometh wisdom and understanding to man? there is not, as there never has been afforded, more than one solid solution. "It is God that teacheth man knowledge, and the inspiration of the Almighty giveth him understanding." That man came from the hand of an Almighty maker—did not spring as a seedless plant from the effects of moisture and heat out of the ground; that he so came, not a savage, but endowed with the graces of civilization—not in a state of imperfection and infancy, gradually crawling up by tedious and painful steps of improvement, but in full grown power and strength of body and mind, are truths now in proportion diffused, as knowledge itself is diffused. But whence came these truths? Who taught to man the true origin of man? How is it that we know that there is a God, the first and sublimest in rank of all the things that are known? In the long lapse of ages, and among all the archives of pagan history, is there to be found but one imperious mind, which by any natural force of genius or acquired endowments, was able to frame a scheme respecting these truths at all rational and consistent with itself? The fancy of the giants rearing mountain upon mountain, is more specious than that of any finite creature, by his unaided reason, finding his path to that light which is inaccessible, because not the subject of his senses nor capable of such a derivation. Religion, then, and that too as altogether dependent on revelation, is the basis of all science, as alone informing us whence all science can come: and as not to know what happened before we were born is to be always a child, so not to be acquainted with the source of wisdom is to be always unwise.

But of wisdom there is one grand, and in a sense one only medium of communication among men. For, if it be an important question, How came wisdom and understanding to man? it is scarcely secondary, How came they by the means of conveying that wisdom and understanding to others? The mind cannot think upon nothing. Of things and the signs of things, the latter only can enter the mind. But words are the signs of things, and therefore without words it is impossible to think. If, therefore, to be rational creatures, we must think, if we must have words before we can think, then when God made man a rational creature he gave him words. Language is direct from God. This is accordant indeed with right reason, but we are dependent for the assurance and knowledge of it upon religion, or, as may be said, upon that branch of science which instructs us in the nature and doings of the Most High.

But if to religion we are thus compelled to resort for the source whence science comes, and the medium through which it is propagated, to religion must there be no less recourse for its continuance and preservation among men. The vaunted powers of human reason to perpetuate and improve themselves—the natural disposition of the human race to increase in knowledge, is a proposition that is yet to be made appear. Upon the contrary, there is the strongest testimony that science, in the lapse of time, has altogether changed its abode, and man in this respect become degenerate. Chaldea, the first land of the wise, for there was science born with man; Egypt, the early boast of the arts; Greece, the matron of the philosophic mind; and Rome, the great inheritrix of all—has not each, age by age, seen the sun of its glory decline, and sunk more or less in the possession of that which is the peculiar honor of a people? The empire of knowledge, like other empires, has its decline and fall—its summer and winter—its day and night. Why, then, in the natural progression which human wisdom, like every other human possession, has towards decay and ruin—why has not this night set in deeper and deeper gloom, till darkness had universally and for ever established its reign?—Religion, and religion alone, can afford the solution. The universal Father hath never forsaken his children. Those powers of intellect which he originally bestowed, with their results, he never has and he never will suffer finally and for aye to be lost. The natural tendency which natural corruption brings upon those powers, to dissolution and to death, he will arrest by supernatural aid. The wisdom which existed in its highest state in the soul of the first man, when he stood solitary and alone upon the ground, out of whose dust he was formed, when there was breathed into him the breath of life—the wisdom which shall be sufficient for all the wants and purposes of that man's descendants in their brightest and best estate—the wisdom which doubtless shone resplendent as now before the flood—the wisdom which passed in succession from the plains of the Euphrates to the meadows of the Nile, to the hills of Greece, to the broad empire of Rome, to the farthest bounds of the west;—this wisdom, which has perhaps varied in its kind, though not in worth or amount, may wane, may set, in one region of the earth, to rise, and brighten, and shed its halo on another; but, like the sun, shall experience a universal diminution, nor of brightness, nor of power, nor of use, till even that orb which is its symbol shall expire amid the fires of that last great day, which shall precede and shall announce the conflagration of our universe. God is wisdom—God is love. He will manifest to us the one, by shedding forth and preserving to us the blessings of the other. This is the voice of reason, but as the echo of the voice of religion born of revelation.

Connected intimately and indissolubly with the preservation of science, is the preservation of social order, and the restraints of law. Where there is no law, there can be no civilization; where there is no civilization, there is no science. But, who originally had the power of framing laws, of coercing men as social beings; or whence could law derive its sanction? If from public or private utility alone, then indeed might the actions of men be considered as prudent or imprudent, useful or injurious; but in no light as bad or good, or deserving the soul's regard or reprobation. To laws derived from any mutual compact, what respect would be paid, or what force to bind the conscience would they have? Who could restrain the crafty from secret guilt—who inspire fear into the strong? What sanction would there be to an oath? What security against the poison and the bowl—against treachery and fraud? The reasonableness and fitness of things is a chimera which has deluded but never satisfied the inquiring mind; and it is once more religion alone which can explain the essential distinction between right and wrong, between virtue and vice, as founded in the declared will of one whose decisions all created beings must recognise, and from which all human law, to be available to its end, or even binding on its subjects, must take its aspect and its hue.

Nor does the claim of religion to the regard of the sons of science end even here. To her there is one and one only volume from which all her own teachings and all her own aids are drawn; and for that one volume doth she challenge from the same sons a reverence without compeer. Does the inquirer into nature boast his recent disclosure of her long hid laws? He reads, and those very disclosures are there—there not indeed in all the minute particulars which the wants and wishes and growth of human society should age by age develop, but there in evidence to show that the hundred gates of science, as applied to nature, were opened by a divine and gracious hand, that man might enter in, and walk its golden streets, or reap its wide-spread fields. Or, do we again seek the records of early days; the history of ages and of times gone by? Those records and that history are there, and only there. That volume alone contains them. Elsewhere all is faithless; there all is true. How man was born, and all the progress of his fortunes, so to speak, are there, beyond a period of time of which another pen has told, or we might almost say has dared to tell. Bright with the learning of their day, other narrators of the past—the poets, the philosophers, the historians of pagan Greece and Rome---have sometimes touched their fables of traditionary lore. But what are these very fables, if not the obscured narratives of that book which religion holds forth in her hand? Chaos the beginning of all things; darkness preceding light; the spirit of deity infused into the mass; the world so fashioned as the bird comes from its egg; man formed out of clay and touched with the promethean spark from heaven; the dominion he claims over the brutes; the golden age; the deluge of Ogyges; the attempt of a gigantic race to climb to heaven; the descent of one to bring back his bride from hades; the recognition of a triple deity, and of the power of sacrifice to free from sin, and of a brighter hope to fallen man---What are they but shadows? yet not so dark but as we read them we know them shadows of truths from those records whose shadows themselves are true?

The tendency of man, it has been seen, is not to advance along the path of science. The march of the human mind would be, if left to itself, backward. The power of God is supernaturally exerted over knowledge to prevent its universal ruin. But as respects the different eras and different portions of the world, it has always its peculiar perils; and in the midst of these, it finds in religion a guardian and ally. Religion is the *protector* of Science.—***Rev. Dr. Henry M. Mason.***

From the British Magazine.

ANSWER TO THE QUERIES CONCERNING PRAYERS FOR THE DEAD: *i. e.*, FOR THOSE WHO HAVE DEPARTED FROM THIS LIFE.

I. *Authority for the practice in Holy Scripture?*

1. "God is not the God of the dead but of the living, for all live unto him." They who have left this world are living.

2. "I exhort that prayers, intercessions, and giving of thanks, be made for all men." It is for those who condemn the practice as in itself wrong to show why, when the apostle directs prayers, intercessions, and thanksgivings to be made for all men, making no exception, those men are to be understood as excluded who are still living, though not in this world.

3. "The Lord grant unto Onesiphorus that he may find mercy of the Lord in that day." From the previous salutation to the house of Onesiphorus, it has been inferred that Onesiphorus himself was dead.

II. *Authorities for it in the fathers of the three first centuries?*

Individual writers.—*Tertullian*, who, in his Book De Corona Militis, mentions prayers for the dead (*oblationes pro defunctis*) among other observances as obtaining in his time, and observes, "If you ask for a law from Scripture for these, you will not find one. They spring from tradition, have been confirmed by custom, and observed by faith." Traditio tibi prætendetur auctrix, consuetudo confirmatrix, fides observatrix. De Coron. Mil. c. 3, 4. He mentions it also in his Exhortat. Castitat. c. 11. Tertullian flourished about the year 200. An ancient tradition in his time cannot in reason be assigned a later date than sixty years preceding. But he himself observes, upon the absence of scriptural command in respect of traditional observances, that those observances must in reason be regarded as of apostolic origin and authority. De Corona Militis, c. 4.

2. Cyprian, who flourished about A. D. 250, speaks of a synod of bishops before his day, "antecessores nostri," determining that in certain cases persons should be debarred from having prayers and oblations made for them after death; thus showing that the practice obtained in the Church. Epistle 66, *Ad clerum Furius consistentur de Victore.*

3. The anonymous author of the 2d book of Esdras (written, as some assert, after the death of St. John) does not rank among the Fathers, but as a contemporary witness he may be adduced. He represents God as addressing the Church thus: "Remember thy children that sleep, for I shall bring them out of the sides of the earth, and show mercy unto them, for I am merciful, saith the Lord Almighty." Esdras, ii. 31. If the custom had not obtained in his time, it seems hardly likely that he would have invented a divine command for it. His words are in perfect harmony with that simple form, "Memento, Domini, famulorum famularumque tuarum," &c.

4. Collective, the ancient liturgies may be cited; it being accounted a sound maxim, that where they can all be shown to be at agreement on any point, and no date can be assigned for the introduction of it, or canon or constitution alleged, then that point must be concluded to have obtained from the very earliest times. The general burthen of all the liturgies, Jerusalem, St. Basil's, Chrysostom's, and all the rest, is, that God would grant to the souls of the faithful a place of rest, where sorrow and grief and lamentation are banished, or a place of refreshment, light, and peace.

III. *What where the tenets of those Fathers respecting the state of the disembodied, and the benefit to be derived to them from our prayers?*

The only distinct statement that I am aware of on this point is one of Justyn Martyr, that all the souls of the just after death are liable to be disturbed as the soul of Samuel was. (Dialogue with Trypho the Jew, sec. 105.) But he does not make mention of prayers for the dead.

IV. *Has this tenet any foundation in Holy Scripture?*

Justin appeals to the transaction of Saul with the witch of Endor, and thinks that it is against such dangers as these that our Lord instructed Christians with their last breath to pray, when he uttered the words, "Father, into thy hands I commend my spirit."

V. It will be time enough for "S. T. R." to ask his next (5) question when he shall have shown that those who are departed are not "*men.*"

VI. It seems unreasonable to suppose that the custom arose from the apocryphal writings—the only two of which that mention it dating, 2 Maccabees subsequent to B. C. 160; and 2 Esdras after the commencement of the Christian era---if either the fact be true which Jeremy Taylor mentions, viii. 221, that the Jewish form of prayers, still extant, *which they used in the captivity*, shows the practice to have been observed then; or if it be admitted that the practice obtained at the time the 2 Maccabees was written, which book speaks of it as then extant, and not as newly instituted. It seems rather to have been one of the Jewish customs, added by their rulers to those expressed in the Mosaic law, and so adopted into the Christian Church. The Jews, it is stated, have preserved it to this day.

VII. But if this be true, another important consideration follows in its wake; not merely that our Lord by his silence on this particular point may be understood as tacitly permitting it; but that by his injunction, "The Scribes and the Pharisees sit in Moses' seat, all therefore whatsoever they bid you observe, that observe and do," he must, if this practice was then in force under the appointment of the Jewish teachers, be understood as sanctioning obedience to authority in a matter of this kind; or if it be only admitted (as I believe it generally is) that the custom obtained among the Jews in his time, then it seems reasonable to conclude that he, when he kept the passover in the temple, must have joined in offering prayers for the dead; and that when Peter and John went up to the temple at the hour of prayer, they, nay, the whole body of the Christians who "continued with one accord in the temple," must have done the same.

I should be sorry to lay too great a stress upon this argument, and I chiefly mention it with the hope of leading those who dislike the custom, to be a little more cautious than they are in the hard names they apply to it, and to those that practise it, lest, peradventure, their reproach should light on ONE whom they would least wish to offend.

VIII. As to the course pursued by the reformers of the English Church on this point; first retaining the practice in their Prayer-book, the compilation of which the whole Church and nation ascribed to the Holy Ghost, and then, at the instigation of others, removing it, I would only observe, that such a course gives us reason to suppose that the first book conveyed a more genuine expression of their own opinions than the second.

This is the calmest and most matter-of-fact statement that I can make upon the subject. Till better informed, I think there is reason to believe that the custom obtained among the Jews from the time of the captivity—that our Lord and his apostles observed it as part of the public Jewish worship which they carefully attended—that it was thence continued in the Christian assemblies; consequently, that the rulers of the Church may at any time appoint it, without offence to God, and without exceeding the limits of their authority. But I conceive that their authority equally avails to abrogate it when they deem it serviceable to the best interests of religion to do so. Our rulers have done so, I am sure not without very strong and forcible reasons, (on account of the doctrine of purgatory grafted upon it,) and I am perfectly content; although, if it might with safety have been continued, I think we should have then saved a loss. I fear, from something which has been lately noticed in the Magazine, the reasons which recommended the abrogation of this custom at the first, still hold good, and that we should return with a quick step to the doctrine of purgatory, were prayers for the dead restored. Happily, the private use of them still remains free to those who regard this custom as a link in the communion of saints.

COMMUNICATIONS.

HENGSTENBERG'S CHRISTOLOGY.

For the Churchman.

Mr. Editor,—Will you allow me, through the medium of your paper, to call the attention of your readers, and particularly of the younger clergy and theological students, to a work, which, in an English garb, made its appearance in part three years ago, and has lately been published entire. I refer to the "Christology of the Old Testament, and Commentary on the Predictions of the Messiah by the Prophets, by E. W. Hengstenberg, Dr. of Phil. & Theol. in the University of Berlin; translated from the German, by Reuel Keith, D. D., Prof. in the Prot. Epis. Theological Seminary of Virginia." The importance of the subject concerning which it treats, and the able manner in which the author has handled the various topics necessarily arising from it, would justify an elaborate review. But it is not my intention to intrude much on your columns, or to tire your readers by any prolixity of detail. I merely wish to exhibit the general contents of this valuable publication, in the hope of contributing to awaken a suitable attention to it, in those who are interested in the important object to which it is devoted.

It is the direction of an inspired apostle, that we should always resort to the sure word of prophecy, in order to confirm our own faith, and to remove the unbelief of others. The subject, in all its amplitude and bearings, is almost illimitable; so that the ordinary observer is in danger of being dazzled by the multiplicity of the luminous points which blaze forth on every side, and is obliged to turn away from some, in order the better to contemplate the pure light of truth which beams from others. And doubtless it is best that his mind should dwell for a while on one of the many subjects which prophecy displays, in order that each part of the mighty aggregate may make its due impression. And, in selecting one topic of prophecy for the examination of his understanding and "the meditation of his heart," the Christian will naturally turn to that which is both the glory of his mind and the joy of his soul.

It is not to be denied, that in all ages of the Christian Church, the Christology, or doctrine of Christ, as contained in the Old Testament, has met with extravagant treatment. Facts and declarations which have no bearing on the subject have been distorted and misrepresented, in order to exhibit what undoubtedly the inspired authors never intended, namely, "Jesus Christ, and him crucified." It were easy to illustrate this remark, by evidence the most circumstantial, from the holy Clement of Rome's scarlet rope appended to Rahab's window, down to statements occurring in publications of a late age. But the abuse of a principle does not militate against its legitimate use. Certainly it is an error to find Christ in the Old Testament, when the authors had no intention of announcing him; but it is one vastly more mischievous, not to find him when he is evidently predicted; and it is most so, and destructive of the very truth of Christianity, with certain neological and self-styled rationalist expositors, *not to find him there at all.* How can we maintain the truth of our holy religion, or vindicate the character of its blessed founder, if we deny that the Old Testament predicts a spiritual Messiah? It would be impossible to avoid the conclusion, that our Lord and Master must, in that case, have been either an impostor or a deluded enthusiast.

I need not say, Mr. Editor, that not a few of the neologians of Germany are in fact involved in this dilemma, whether they think proper to acknowledge it or not. It is a consequence which necessarily flows from their premises; and their opponents have a right to charge it on them, and to call upon them to say, on what grounds they profess themselves to be Christians, and how far they believe in the correctness of the doctrines and views of Jesus of Nazareth and his immediate followers.

It is the great object of Dr. Hengstenberg's work, to bring before the reader the doctrine of a suffering and exalted Messiah as contained in the Old Testament. In the first volume, after a general introduction, and some preliminary observations in the first chapter, the author gives, in the second, a history of the predictions relating to the Messiah, 1st, in the Pentateuch, 2dly, in the Psalms, comprehending those which treat of Christ's glorification and those which represent him in his state of humiliation, and 3dly, in the Prophets. The last part is treated of in a general way, it being the author's intention to discuss the subject more particularly in subsequent volumes; but in the other two, the principal portions which refer to the Messiah are examined critically and at large. His deity, his atoning character, the nature of prophecy, the means of proving the reference of particular prophecies to the Messiah, and the literature of the whole subject, comprise the points of discussion in the five succeeding chapters. Few readers can peruse these chapters attentively, without receiving much solid instruction; although it is probable that many will not feel entirely satisfied with all the author's positions, and some will be disposed to reject a few of them as untenable.

This portion of the first volume is followed by an examination of those prophecies of Isaiah which relate directly to the Messiah. This is an exceedingly valuable part of the work. In the course of it, Dr. Hengstenberg examines a subject which has been much discussed in Germany since the publication in that country of Koppe's translation of Bishop Lowth's work on the evangelical prophet. I allude to the genuineness of the last twenty-seven chapters, which he maintains, with much critical acumen, against the objections of Gesenius and other neologists.

The second volume is wholly occupied (with the exception of a dissertation on Matt. ii. 21) by a labored commentary on the entire book of Zechariah, and the prophecy of the seventy weeks in Daniel. It contains more critical and exegetical information than can be found in any other work on the subject in the English language; perhaps indeed it might be said, in any book of its size, in any language.

The third and last volume is an exposition of those portions called Messianic, which occur in Hosea, Joel, Amos, Micah, Haggai, and Malachi, of the Minor Prophets; and also in Jeremiah and Ezekiel.

To the biblical student these volumes of Dr. Hengstenberg are an invaluable acquisition. They constitute a work of profound learning and deep piety. Rosenmuller's Scholia on the Minor Prophets, are principally an unacknowledged display in detail and lengthened exhibition, of what the learned and laborious John Henry Michaelis had contracted within the smallest possible compass in his notes accompanying his very valuable edition of the Hebrew Bible. Not so the work under consideration. The author draws from anterior sources of information of various nations and ages; he examines their relative value; and gives the result, according to the best conviction of a conscientious and disciplined judgment.

Dr. Hengstenberg still continues his literary labors on the Old Testament. In addition to this very valuable work, now placed within the reach of the English reader by the toilsome industry of Professor Keith, he has given to the world an able volume in defence of the authenticity of the book of Daniel; and two others, the second of which was published during the present year, on the authenticity of the Pentateuch. All these publications are intended as contributions towards a critical introduction to the Old Testament. May the Lord of the Church continue to give him life and strength, to persevere in his useful labors in defence of revealed truth!

To the Rev. Dr. Keith, who has undergone the trouble of translating three German volumes of critical discussion and interpretation, the biblical student who has not formed an acquaintance with that language, is very greatly indebted. The toil, and, if I may use the term, the drudgery of such a task, is only to be adequately appreciated by those who have themselves made similar attempts. Dr. Keith's well known scholarship and classical accuracy, are a sufficient pledge that the second and third volumes of the Christology have been translated with the same precision and fidelity which characterize the first volume.

T. H. S.

THE OXFORD TRACTS.

For the Churchman.

Mr. Editor,—For several years past, I heard, and read, much about the *Oxford Tracts*, that they were Popery in disguise, that many of the professors in the University at Oxford were, like the Jesuits in years gone by, slily undermining the Protestant faith. This I often found reiterated in the *Christian Observer*, and republished in the *Episcopal Recorder*. Soon the sectarian periodicals—some in lamentable sighs, crying out Protestantism is in danger, even the Church of England, the *bulwark* of Reformation, is *in danger*—while others boastingly repeated the threadbare remark, the *Church of England, that friend of Popery*, is dropping her mask.

After much reflection on this subject, I finally concluded, that, like a thousand other idle stories about the Church, there would soon be a calm, and that mean time I would follow the text that good Bishop Andrews preached from in the days of Oliver Cromwell's usurpation:—*I would enter into my chamber and shut to the door, till the fury of the tempest should pass by.*

Still I pondered much on these rumors.—And when I heard those Oxford Tracts were to be republished in this country, I was glad, because I could read for myself, and inwardly digest, if the food was good; and, if bad, cast it off. I therefore immediately became a subscriber, and have received eleven numbers. I have read these with care, and I think impartially and without prejudice. The result is, (notwithstanding the violent opposition to them,) so far from finding any thing like Popery, or the least bearing in favor of it,) I found more substantial arguments against *transubstantiation* and many of the grossest errors of the Romish Church, than I have derived from any other source, while at the same time I am more and more confirmed in the faith, doctrines, and discipline of the Church of England, and her legitimate daughter, the Protestant Episcopal Church of these United States. And this declaration I make as an unworthy ambassador of the Lord Jesus Christ, at whose altar I have served nearly fifty years, under the solemn and impressive thought of being soon called to his bar, to *give an account of my stewardship*; and that I might do it with *joy, and not with grief*, I have endeavored to know, and hold fast, the faith *once delivered to the saints*, preserving the peace and unity of the Church, agreeably to our Saviour's prayer for his disciples, and *for all who should believe on him through their word, that they may be one even as we are one.* John xvii. 21. And according to my view, this was the prime motive of the writers of these Tracts.

That any who believe in the divine institution of our Apostolic Church, should so differ as to charge these Tracts as fraught with Romanism, is to me unaccountable. That the novel sects of the age should oppose them, is not surprising: they openly and avowedly deny the doctrine of prelacy, and prescribed forms of prayer; but that any, especially clergymen of our Church, who professedly believe in the three distinct grades of the ministry, and the doctrines of *grace*, as set forth in the *Articles, Homilies*, and the *Liturgy*, contained in the Book of Common Prayer, should speak and write as some of them do, is to me inexplicable; more, it is grievous, and much to be lamented; and to such, permit me to say,

Dearly beloved in the Lord,

I beseech you to pause, and look around upon the numerous denominations of Christians among you, suffering the ruinous effects of *heresy* and *schism*; and then cast your eyes upon our beloved Zion—still, as for a long time, enjoying peace and unity in itself, and rapidly extending her borders, and spreading her peaceful banners in the far West; yea, more, not only in Texas, but in Africa and China; and all this, if not to the envy of some, certainly to the astonishment of all who notice her rapid progress, and to the conviction and conversion of thousands who fly to her standard, fall down and worship, and report that God is in her of a truth. Now ask what is the cause of this unity and increase? Human nature is the same in every age, and so is truth: you cannot but answer, It is Episcopacy—it is our Liturgy—containing and maintaining the evangelical doctrines of the English Reformation. These doctrines, you are aware, are assailed on the one hand by Calvinism, and Pelagianism on the other. It has been, and is, the glory of the Church, she has no *ism* or *schism* in her composition. She is "*like a city at unity with itself.*" Now, brethren, disturb not this harmony, peace, and love; listen, I beseech you, to the admonition of the meek Moses, *Sirs, ye are brethren.* If you are conscientious, (and charity persuades me you are,) and do believe the Tracts fraught with the mummery and errors of the Roman Church,—previous to your giving your own *ipse dixit*,—point out the number, the page, of the exceptionable paragraph. I cannot believe that the respectable body of clergymen and laymen, both in England and America, are so blind as not to see and avoid the errors you say they contain. That they are infallible, and in no part exceptionable, no one pretends; but as a whole, when I consider the evangelical piety they breathe in every page, I cannot help believing they are calculated to do good even in this country, as I believe they have in England.

I leave the subject, for the present, closing with the affectionate prayer of St. Paul for the Church at Corinth: "Now I beseech you, brethren, by the mercies of God in Jesus Christ, that there be no divisions among you; but that you all speak the same thing, have the same mind and judgment, and be at peace among yourselves."

AN OLD-FASHIONED CHURCHMAN.

For the Churchman.

HOLY DAYS.

Mr. Editor,—If the "Tracts for the Times" are to be productive of any good, it will doubtless consist, as has been well remarked, in the reverence they tend to excite for holy things; for the various, often-forgotten, often-neglected, yet actually existing institutions of the Church; for her holy-days, her festivals and fasts. It is not intended, however, here to remark particularly on the merits of these productions; let the above be considered, for the present, a sufficient tribute to their general worth. We would rather, at this time, call the attention of your readers to the subjects, for their manner of considering which, they have just received our praise, and have our warm support. We would, now that another ecclesiastical year is about to open upon us, call their attention to the proper keeping of those days, which the Church has said shall be kept "holy to the Lord." Would that there were no necessity of "stirring up" the minds of Churchmen "by way of remembrance" on this subject! Still, such is the fact, and it may not be denied, that the days appointed by the Church for special religious exercises, are too generally neglected, or, at least, do not meet with that regard which she expects her members to feel and exhibit for them.

We do not now speak particularly of the disuse of the daily service, in reference to which, however, the intention of the Church is sufficiently manifest, by her provision for such daily service, and we know well enough what are the wishes of some, high "in authority" in the Church as to this matter; but it seems this intention and these wishes are to be disregarded, because one has gone to "his farm," and another to "his merchandise." Such and similar reasons, which are thought sufficient, have also probably had their influence in rendering it impossible to visit the house of prayer on Wednesdays and Fridays. But, how is it with the more extraordinary festivals and fasts? The day on which we celebrate the nativity of our blessed Lord, indeed, draws many from their homes to hear the word of God, and yet, even here it might be asked, whether this does not spring from custom, rather than from the fact that the Church requires this day to be celebrated? So, also, the high festival of Easter draws many together for the worship of God; but the fact, that it occurs on a Sunday, that it is a day on which the "broken body" and "shed blood" of Christ are to be received by the "religiously inclined," may account for even this. We are far from undervaluing the respect which we admit to be shown these days, nor do we wish to detract from the pious sincerity of those by whom this respect is shown. God forbid. But what we contend for is, that these days are to be solemnized not merely on account of the fitness of the thing, but because the Church, acting on that fitness, requires and enjoins it. And is it not fit, is it not proper, and spiritually profitable, at the time appointed by the Church, to "use such abstinence" that "our flesh being subdued to the spirit, we may ever obey" our Lord's "godly motions in righteousness and true holiness"? Nay, is there not a blameworthy inconsistency in saying by our liturgy, "O Lord, be favorable to thy people, who turn to thee in weeping, fasting, and praying," when there is neither "weeping, fasting, nor praying"? Or is it better to be actually inconsistent than to be thought Papistical? Again, not to mention the saints' days appointed to be kept, how many are there who think of keeping all those even which have reference to some event in our Saviour's history? We would mention, for example, Ascension day. On that day we again, by our liturgy, tell the world that we pray that "as we believe" "our Lord Jesus

Christ to have ascended into the heavens; so may we also in heart and mind thither ascend and with him continually dwell." Yet it dare be affirmed, that scarcely one in a hundred Churchmen thinks of leaving his usual occupations for the purpose of hearing the prayers and the service for that day, from the mouth of his minister; on the other hand, it is known that some often forget that there is such a day till it is past.

Sir, we boast of the primitive character and apostolicity of our institutions. We oppose their venerable antiquity to the novelties around us. We point to our apostolic ministry, our pure and primitive faith, the beauty of our liturgy, and the solemnity of our worship. It is well. But (must it be said?) we "say," and "do not." We expose ourselves, and in the matter before us fairly, to the charge of inconsistency, of lukewarmness, of coldness and indifference. Of what use is our Prayer-book, if we do not carry out its principles? What right have we to boast of its beauties when we practically despise so many of them? Of what use are its rubrics if we in effect disobey them; its provisions, if we set them at nought?

The Church has been careful for the spiritual welfare of her children. She has given them sufficient helps to devotion and growth in spirituality. She has not left them unprovided for. Nor has she been unfaithful to herself as a divine and authoritative appointment. Let her members, then, be grateful for the advantages she has given them. Let them be faithful to the trust to them committed by her. Let them not merely generally admire, but act out her principles. Let her days be kept as she enjoins, her ministry be respected, as "ambassadors for Christ;" her ordinances reverenced as "an holy thing," and we shall hear no more, nor deserve to hear, of the coldness, the formality of the Church. The world around her will be compelled to regard her with holy reverence, and thoughtful multitudes will flock within her "borders." G. H. T. E.

For the Churchman.

CHURCH MUSIC.

Rev. Sir,—SACRED MUSIC being recognized by our Church, and indissolubly joined to her offices of devotion, I had hoped to see a candid and Christianlike reply to the inquiry of "A Catechumen" as to the desirable extent of congregational singing. The reply of your correspondent, "A Communicant," escaped my notice at the time of its appearance, or I should have solicited the favor of your columns for these remarks of an earlier date.

If all the parts of our "Daily Morning and Evening Prayer" which are set forth to be *sung*, are so to be performed, music holds a *prominent* place in our established forms for public services as ordered by the rightful authorities. Individual *feeling* is not allowed by Churchmen to be the standard of right usages in all things connected with public acts of devotion; "A Communicant," however, grounds what he has said chiefly on *feelings alone*. That there is a right answer to the inquiry by "A Catechumen," cannot be doubted, and that answer, if given, would relieve many equally conscientious with your correspondent from a supposed *duty* of joining *audibly* in a part of *public* worship for the performance of which "the Almighty Being who created us, gives or withholds as he sees fit such gifts and powers" as are necessary for the purpose. Indeed, this obvious principle is the rule and measure of his own duty, according to his own acknowledgment, or why does "A Communicant" "follow in a *low voice*," which certainly does not come up to the spirit of the response "and our mouth shall show forth thy praise," nor to the preface, "Let us sing to the praise and glory of God," by which he has sought to establish his *notion* of duty. His "impressions" that the "congregation should join with a *low, subdued* voice in the singing," is equally at variance with other exhortations to praise which follow, "O come let us sing unto the Lord, let us heartily rejoice in the strength of our salvation"—"O, be joyful—serve the Lord with gladness"—"Let the floods clap their hands and let the hills be joyful together," and such like expressions, indicate something more than the *low, subdued voice* which so effectually quiets our brother's conscience. Unfortunately he seems to belong to a class differing from the mass, since music when *listened* to by most persons, especially when sacred words are sung, has a strong tendency to tranquillize and soothe the feelings, concentrate the thoughts and wanderings of mind and fix them on right objects. Not so, however, with our brother. Nothing short of the *low tone* of his own voice could produce such a desirable result, and despite the sacredness of the place, the promised presence of Deity where "two or three are gathered in his name," and the solemn duties and responsibilities resting upon him as a communicant and a professed follower of Christ, his "mind was so discomposed as to be incapable of continuing in the devotions of the sanctuary," because, forsooth, the "*tune*" was not one to which he was "accustomed," and he "caught himself two or three times in a yawn," yet, good man, he talks of "trills and quavers, and the display of the organist and choir"!!! We commend him to the latter part of the 36th chapter of St. Luke's gospel, commencing, "And why beholdest," &c.

Mr. Editor, I have done with the communication, and had its tendency not been to "corrupt good manners," I should not have asked your indulgence for this long article—for, sir, if you permit, I have not done with this subject of *Church Music*. The extent to which the congregation should join in the music, is limited, in my view, only by their ability, and ability depends upon the attention which has been given to the *practice of church music*. The ear and the voice are both to be improved by training and practice. He who formed the ear and the organs of the voice, has seldom denied to any individual the natural endowment, which, if cultivated, cherished and improved, would enable him to sing His praise with a "loud voice" and without discomfort or annoyance to his neighbors. But, sir, what are we doing *for* ourselves or our children in this business of training and improving? Have we schools for that purpose? Is there a single congregation in this city (we speak of our *own* Church) which is doing *any* thing to promote improvement in church music among themselves? Who compose "the choir" in our churches generally? are they members of the respective congregations, brought up and nurtured with pious care in all virtue and godliness? or are they as strangers among us, and for whom we feel little concern? Alas! do they not *sometimes* burn incense on other altars, and bow down to other gods? And, sir, who are to succeed those who now preside at our organs, those noble instruments, consecrated by use to the service of Jehovah? Have we a school where the *true* style of organ playing is taught, as is required by the peculiar style of our church music, as different, indeed, from that of other denominations as are our forms of worship from theirs? Again, sir, look into our Sunday schools, those nurseries of the Church, is any thing doing there to enable those who shall follow to send up a more worthy and a better praise? Listen to the hymn!—Is it music?—is it melodious?—does it move thy better feelings? Ah! here the churches are training their choirs!

—DAVID.

For the Churchman.

THE USE OF THE ORGAN.

During a recent visit to England, I was in the habit of listening attentively to the manner in which the Church music was performed in her cathedrals and chapels. The result of my observations led me to contrast the style of organ playing I then heard, with our own in America. It confirmed an opinion I had previously entertained, which was, that our organists, generally, play too loud, and do not sufficiently accompany the choir, but lead themselves and expect the singers to follow. This is decidedly wrong.—Whilst recording this memorandum in my note-book, I read with much pleasure the following excellent "advice to organists" in a weekly periodical published in London. I should like to see it copied in the Churchman, and hope it may be read with profit by those who indulge in a careless, not to say monotonous, irrelevant, or noisy style of executing voluntaries.

"*Advice to Organists.*—They should never attempt to play extempore, unless they have some sentiment distinctly felt to which they wish to give utterance. Nothing is more stale, flat, and unprofitable, than the vague running over the keys of the instrument, or modulating from key to key, without any definite object.—All the science in the world, and even a fine ear for music, will be of little avail unless the organist has the proper spirit for his duty. He should be deeply impressed with the sacredness of his task; he should feel that he is not a mere hireling, engaged to do a certain amount of drudgery, but that he is called upon to offer up to God a sublime tribute of adoration. Inspired with holy reverence and awe, he should seek to pour out his soul in praise to the Almighty. And if he comes to the work with such feelings, he will find the noble instrument not wanting in the power to give utterance to his devotion."

D.

For the Churchman.

Mr. Editor,—Through the good providence of God in restoring me from my sickness, I am now enabled to resume my observation upon your article of October 5.

You affirm: "To make our being Christians, followers of our Lord, the people of God, or members of his Church, depend on any thing else than baptism duly administered," &c.—(The remainder of the sentence I shall quote after the remarks due to this part.) Now it strikes me that, especially in a case like this, we must take things as they are under the appointment of God; and still more, if his word furnish us their real character. What is the plan of the zoologist in making for us any genus or species of animals? Does he put us off with characteristics which are less than fundamental; which in a particular case may or may not be found? Does he not search diligently till he discover the precise signatures which the Creator has made, and give us exactly those? And especially if the Creator has made a record in the case, what can he do but report *that*, in giving his own description?

Now I grant, this, like other analogies, is good only to a certain extent: let us see how far. In the first place, a CHRISTIAN has *some* real character—"is a something, not a nothing." What is that character? It cannot be supposed a mere name. Such trifling would be too egregious. The name may indeed be applied where nothing more is; but this for reasons not affecting the validity of the argumentation above. Suppose we look at certain expressions of our Saviour. He says, (Luke xiv. 26,) "*If any man come unto me*," (we come in baptism,) *and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple*." It follows, that he is a disciple of Christ, who loves *him* more than all temporal good. Such is one mark, and it might be confirmed by numerous citations from the word of God. I give only one: "(1 John ii. 15.) "*If any man love the world, the love of the Father is not in him.*" He is not of God, not one of his children.

Again: (Luke xiv. 27.) "*Whosoever doth not bear his cross, and come after me, cannot be my disciple.*" Therefore, we are to account disciples of Christ, those, and those only, who endure hardships, in some form or other, for his sake. The 33d verse of this same chapter is equally instructive: "*So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*" Whatever *we* may *call* men, *Christ* makes their *being his* depend upon even such a test as this, i. e., in the mildest sense, and the most favorable circumstances, upon a man's holding his property as a mere steward of his God and Saviour, (giving it up in his heart,) and consequently using and disposing of it, as he has reason to think will most please God. By this rule, every spendthrift, be his means what they may, every niggardly or covetous man, every one that appropriates his income chiefly for his own pleasure and that of his family or personal friends, (so not in *any sense* forsaking it,) is excluded from the kingdom of God, from any true claim to be called his child. This is only the merciful Saviour's severity; so that while our goodness toward others, and our wisdom, are infinitely below his, we cannot feel authorized to institute any test more favorable to the natural disposition of mankind.

But according to your expressions, Sir, any judging except on the ground of "baptism duly administered, is to open the way for a thousand capricious and fluctuating tests, which vary according to the fancy of those who undertake to prescribe them." We are none of us called upon to judge individuals farther than clearest evidence presents itself; never required to say positively, this man or that is a follower of Christ; but we ought to have a true standard, with which to compare ourselves, and which we may offer as such to others, if we are called in any way to instruct them in spiritual things. May we not look for such a standard in the Word of God, use it ourselves, and as occasion presents, publish it to the less informed?

I do not perceive the danger of so much fluctuation of opinion, where scriptural tests of piety are employed. There is no more room for error or caprice in private opinion, than in many cases of doctrine and practice. True experience of the indwelling of the Holy Ghost, or of the enlightening, sanctifying and consoling power of the Divine Word, accompanied, as it must be, with the careful study of the Scriptures, and of our own hearts, with frequent comparison of our lives with the models of the Bible, all accompanied with incessant, fervent prayer for heavenly light, cannot leave a man far from the unchanging truth intended for his guidance.

I reserve for another communication a view of the dangers and evils of the test you have propounded, as the only one that ought to be adopted. Suffer my freedom; and accept thanks for your kindness in the insertion of my articles. C. S. A.

Newtown, Bucks Co., Pa., Nov. 15.

We insert the annexed queries at the instance of the author, and in the hope that they may draw from some able correspondent an answer which will help, with many cotemporary essays, to show out the primitive character of our Church.

For the Churchman.

Mr. Editor,—At a time when, for various reasons, the public mind is turned not only to a more thorough investigation of those principles which governed the ancient Church, but to a comparison of these with the opinions now existing in our own branch of the Church, it would be gratifying to many of your readers, for whom I can speak, to possess your views, or those of your able correspondents, on the topics embraced in the following questions; in answering which, a favorable opportunity will be given to show the degree in which a reverence for pure antiquity entered into our Diocesan and Federal organizations. PHILOCANON.

1. Has it not always been a sound Catholic doctrine, that the definitions and canons of an Oecumenical or General Council are binding on every portion of the Church?

2. In ancient times, would not the rejection of such decisions and canons of the Church Catholic, by any particular Church or Diocese, have been accounted censurable, and equivalent to an act of schism?

3. In case of the introduction of the Church, or the erection of a Diocese or Dioceses in any region newly opened to the Gospel, were not the decisions of previous General Councils faithfully adhered to by the orthodox, and considered as the settled groundwork of whatever local ecclesiastical legislation might be required in regard to the faith and discipline of such branches of the Church?

4. Has length of time any such influence on the acts of General Councils, as by degrees to impair their obligation, and finally to destroy their original authority, thus leaving any particular branch of the Church free to legislate without recognizing those decisions as the basis of such legislation?

5. Did not the Church of England, at the Reformation and afterwards, acknowledge the principle that the canons, &c. of a true Oecumenical Council are still, in some degree, binding on the Church Catholic, of which she constitutes a part? And have not her best divines declared that the first four General Councils, viz, of Nice, A. D. 325; Constantinople, A, D. 381; Ephesus, A. D. 431; and Chalcedon, A. D. 457, were duly constituted in all things necessary to the genuineness of General Councils, and by such declarations established the point that their decisions are still, in some sort, in force?

6. How far, then, are the Constitution and Canons of the Church of England framed with a view to the continued recognition and authority of these first four General Councils?

7. Is there any discordance between the doctrine of the 21st Article of the Church of England, and the opinions of the best controversial writers of that Church, respecting the degree of present authority due to the decisions of General Councils?

8. The Protestant Episcopal Church in the United States claiming to be a branch of the Church Catholic, and avowing in her Ordinal a certain degree of respect for "the ancient canons," does she constantly proceed, in her General and Diocesan Constitutions and Canons, on the ground of deference to the present authority of those General Councils? In other words, have her existing laws and regulations been so modelled by those who drew them up, as to accord with what would have been required by Catholic principle at the time when the decisions of the last acknowledged General Council were set forth in the Church?

For the Churchman.

THE NEW ERA OF UNITARIANISM.

It was said by old-fashioned believers in ancient and orthodox Christianity, that Unitarianism in this country, would follow the natural declension of heresy, and grow gradually worse and worse. The prophecy was sneered at, and Unitarianism, for a time, kept up the appearance of a tolerable uniformity. But old experience is not readily put down, and the time forewarned has at last come. Will your readers believe it—Unitarians at last begin to call each other *infidels!* The last number of the Christian Examiner contains a formal and earnest review of a pamphlet, lately put forth by Mr. Norton, of Cambridge, on "the latest form of infidelity;" and this pamphlet is by no means an assault, as many might at first suppose, on that impious crew, whose Coryphaeus was, a while since, tried in Boston for blasphemy. No: though the land of those who arrogated the high style of *the pure* has been singularly prolific in all sorts of impure opinions, this unhappy label is affixed, with no little eagerness, not to say acrimony, upon the opinions of some of his own brethren. There is "false doctrine, heresy and schism," even in the very camp where these miserable departures from the truth have been so long and proudly entrenched, Unitarians themselves being judges. Yes, from that identical school, which once scouted the doctrine of the Trinity, of original sin, and the atonement, we are now called gravely to listen to an annunciation like this: "The faith of thousands is shocked, as though it were a matter of no concern." (Examiner for Nov. p. 284.) I say *gravely*, for one can with difficulty restrain a smile when hearing those put out such a plea, who once as rudely shocked the faith of *millions*. The spectacle of heretic assailing heretic is an edifying one, to those who have long followed the old paths wherein is the good way; and cannot but induce them to cling with closer fondness to the faith they believe was once delivered to the saints. But that is not the use I particularly wish to make of it now. When Unitarians strove to pull down what we think is fundamental in Christianity, they raised a hue and cry because we told them they destroyed "its distinctive character," and published "another gospel." Yet now they are telling their own brethren, who only go a little further than they then thought expedient, that their system "stands on the same footing with Platonism, or any other system of philosophy." (Examiner, p. 229.) Henceforward we need not be over-scrupulous in assigning their notions a due distinction in the nomenclature of unbelief, and meting to them the same measure they now deal out with no sparing hand. "With what judgment ye judge ye shall be judged."

Your readers may perhaps be curious to know what mainly distinguishes the new sect of Unitarians. They cut up external Christianity by the roots—deem sacraments, &c. of no consequence, and, as the Examiner itself says, "sneer at miracles," (p. 228.) When Wilberforce wrote his Practical View, he was terribly denounced for calling Unitarianism a sort of half-way house to infidelity. But what sort of inn must we call that, where they sojourn, who are on the high road to a rejection of sacraments and open contempt of miracles?

WESTCHESTER.

THE CHURCHMAN.

SATURDAY, NOVEMBER 23, 1839.

DIOCESE OF WESTERN NEW YORK.

The proceedings of the new diocese, as recorded in the present journal, have realized the hopes of the most sanguine friends of the Church, and afforded the most encouraging earnest of the future prosperity. The first part of Bishop Delancey's Address is an unadorned record of faithful services, of which the following is a summary.

I have preached eighty-two times in the diocese and fifteen times in churches out of it.

Administered the Holy Communion twelve times.

Baptised four adults and two infants.
Consecrated two churches.
Instituted one clergyman.
Ordained three priests.
Confirmed four hundred and eighty-two persons.

In the performance of these duties I have travelled about fifteen hundred miles within the limits of the diocese, and two thousand miles beyond it, making in all, inclusive of my visit to Auburn for the solemnities of the consecration, thirty-five hundred miles.

There remain to be visited, thirty-two churches, the most of which I hope, God willing, to visit before Christmas.

The following suggestions in regard to the charities of the Church are offered by Bishop Delancey as "the result of much reflection and no little study and observation of the various modes now in operation in the several dioceses for similar purposes."

Among the subjects to which I beg to direct the early and earnest attention of the Convention, as the result of my observation of the condition and prospects of the diocese, are the following:—

1. The adoption of some uniform plan for securing enlarged contributions to the Missionary and Education Funds, and other Church objects.

2. The providing a blank form of Parochial Report, to be sent to each clergyman a month before each Annual Convention, to be filled up by him and sent to the Bishop, as the canon directs.

3. An earnest recommendation to the several parishes not yet provided with parsonages for the residence of their clergy, of that most important measure, as one of the most effectual means of securing their services most usefully to the parish, and most advantageously to the Church.

4. A similar recommendation of punctuality in the payment of the stipulated salaries of the clergy, by their parishes.

5. The providing for the increase of the capital of the fund for the support of the Episcopate.

6. The suggestion of some plan in organizing new parishes, making judicious provision for securing an ample revenue to the Church.

In treating of these topics I throw myself upon the sober judgment and Christian feelings of the Convention, and I have no doubt that they will receive with kindness suggestions made in all frankness, and with a sincere desire to fulfil my own duty, and promote the welfare of the Church and the good of the parishes and clergy.

In bringing out the liberality of the diocese to bear upon the several Church objects, the success of which is essential to its prosperity, I know of no mode so simple, so little complicated by machinery, and so likely to be permanently effectual, as that of regular *monthly* collections or contributions by the several churches.

In some of our churches the beneficence of the people is drawn out by the agency of societies. In others the system of weekly offerings is adopted. In others special collections are made. And in some, I fear, very little attention is given to this important subject.

The plan which I propose, will make us all, I trust, "work together for good."

Contributions are required for the following objects:—

Missions.
Education.
Expenses of State and General Conventions.
Increase of the Episcopal Fund.
Distribution of Bibles and Prayer-books.
Sunday Schools.
The General Seminary.

These objects require uniform and steady streams of Christian liberality. They are objects dear to the hearts of thousands in the Church, and such as commend themselves to the sober judgments and pious feelings of every considerate lover of the Church of Christ. In our own diocese, missions and education will, for our lives, and long after we shall be gathered to our fathers, remain objects around which will cluster the best affections and dutiful zeal of churchmen. It is the obvious duty of every congregation, weak or strong, to unite in the effort to promote these sacred objects. It is equally the duty of individuals to sustain and foster them.

On the abstract questions, therefore, of the necessity and duty of endeavoring to promote these objects, it is hardly necessary to detain the Convention with arguments.

I would suggest the following plan to the consideration of the Convention, to be adopted as a *Regulation* of the Church in this diocese.

In every parish in this diocese there shall be monthly collections for church objects, to be made regularly on the second Sunday of each month, (unless some other mode of raising stated contributions for the same be already in operation.)

It shall be the duty of every clergyman to give due notice of these collections, and to call the attention of the congregation to their importance and claims.

It shall be the duty of the Wardens of every parish to forward the proceeds of the collections or contributions to the Treasurer of the Convention, designating for what particular church object the contribution is intended; and if no object be thus specified, the amount forwarded shall be held subject to appropriation to diocesan objects.

It shall be the duty of the diocesan treasurer to hold all moneys received by him subject to appropriation by a Board for church objects, and to pay them upon order of the Board.

The Bishop and Standing Committee, as at present empowered, shall constitute the Board for church objects in this diocese. They shall apply all moneys specifically intended by the donors to the object named by them. All other moneys shall be appropriated to such church objects in the diocese, and in such proportions as they may deem most conducive to the good of the Church.

The diocesan objects are:—Missions, Education, the expenses of the Convention, the distribution of Bibles, Prayer-books, Sunday school books and Tracts, and the increase of the Episcopal Fund.

The Treasurer shall also receive contributions for church objects sent to him by benevolent individuals, or by churches, or by societies not belonging to this diocese, which contributions shall be applied or appropriated as provided for above. He shall report annually to the Convention the amount received and disbursed by him, and his accounts shall be annually audited by the Standing Committee of the diocese.

The Board for church objects shall report annually a statement of the amount thus raised, the objects to which it has been applied, the churches which have contributed, with the amount by each; and also the churches which have failed to make and forward their contributions; which report, or an abstract of the same, shall be appended to the Journal.

Referring to our own diocese Bishop Delancey remarks, "There is no question but that the action of that diocese towards this will always be kind and liberal, guaranteed as it is by sympathy of feeling and principle, and the close relation in which we must ever stand to them."

The importance of having every parish provided with a parsonage is urged as one of the most effective means to give interest and stability to the relation between the pastor and people For want of this provision "some of the Clergy," it is remarked, "have been compelled to resign their parishes in consequence of not being able to obtain a house to reside in."

We annex the concluding part of the address with the sincere prayer that the bishop may long be spared, if it be God's will, to lead his flock onward in the Catholic and Apostolic way in which they have been graciously permitted to commence.

I have thus noticed, in detail, the points which properly belong to an address like the present. While the diocese is suffering greatly by the frequent removals of zealous and liberal laymen and their families, to more remote regions, westward or elsewhere, weakening the parishes, and often disheartening both the pastor and the people who remain, yet the condition of the Church is, in many respects, cause of sincere thankfulness to God. Its entire freedom from those entangling and distracting topics and questions which, however properly they may occupy individual attention, can never penetrate ecclesiastical bodies and sway their action, without injury on all sides; its steady adherence to the system of quiet zeal and unobtrusive labors, and its utter repudiation of the heat and extravagance which have scorched and scathed so many religious communities; its strong attachment to the principles and policy which aim to combine all hearts and hands, untrammelled by exterior influences in the zealous promotion of evangelical truth and apostolic order; its awakening and growing interest in the great work of rousing men within and without its fold, to the vast concerns of an eternal life; and the attractive aspect in which its order, harmony, peace and steadiness present the fold of Christ to a distracted, fluctuating, unsettled age; all these are subjects of humble thanksgiving to Him "who stilleth the raging of the sea, and the noise of his waves, and the madness of the people."

They constitute the most imperative reasons for us, my brethren, to labor and pray with increased fervor and diligence, that throughout every section of this part of the body of Christ, its pulsations may beat with the vigorous vitality of healthful zeal, spiritual purity, and universal holiness.

I conclude with an earnest intercession at the throne of grace, that the spirit of wisdom and understanding may be vouchsafed to all of us; and that God may, for his blessed Son's sake, guide and direct our present deliberations to his glory and the good of the Church, which he purchased with his own blood.

A committee appointed at the previous Convention reported in favor of travelling missionaries to be appointed by the bishop, and, under his direction, to visit and preach the Gospel and administer the ordinances in the destitute parts of the diocese.

The Committee to whom was referred the part of the bishop's address relating to "the uniform contributions for the benevolent operations of the Church," reported in favor of adopting the suggestions made in the address.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—Mr. Charles Henry has brought out an American edition of Dr. Pusey's celebrated letter to the Bishop of Oxford on "the tendency to Romanism imputed to doctrines held of old, as now, in the English Church."

The subjects treated in this letter are, 1, The sufficiency of the Holy Scriptures for salvation and the authority of the Church; 2, Justification; 3, Sin after Baptism; 4, The Sacraments, Baptism and the Lord's Supper; 5, Ministering in the Congregation. On all those subjects Dr. Pusey aims to show the groundlessness of the charges of Romanism which have been advanced against himself and his associates.

The concluding part of the pamphlet treats of Prayers for the faithful departed, Invocation of Saints, and Celibacy, topics which are separated from the above on the ground that they have been but incidentally alluded to by the writers of the Tracts, though eagerly seized by their assailants for the purpose of obloquy.

We hope and believe that this pamphlet will have an extensive circulation in our country. Whoever desires to see a summary of the real views of the Oxford Divines, will find it in Dr. Pusey's Letter.

The members of our own Church who have been inclined to accede generally to the views set forth in the Tracts, but have feared that there might be some foundation for the violent and sweeping charges which have been brought against their authors, may now consider their fears as effectually at rest. Every suspicion even of a tendency to Romanism in the Oxford Divines is removed. Few if any works of the same compass, not expressly devoted to the subject, contain, indirectly, a more satisfactory vindication of the Reformation, or a clearer and more unanswerable exposition of the errors of the Church of Rome. Individual varieties of opinion there will be on the several subjects so ably handled by Dr. Pusey, but the charge of Romanism, or a tendency to Romanism, on the part of the authors of the Tracts, will henceforward be abandoned, we may hope, by all candid and intelligent Churchmen.

We would most earnestly press upon our readers the *duty* of promoting the sale and circulation of this admirable treatise. Considered as a whole, few works exhibit more clearly the distinctive character of our Church; few are more calculated to give us a due sense of our inestimable benefits and privileges or to inspire us with humility and thankfulness for the possession of them; and few, indeed, exhibit better temper or are more fitted to conciliate the regard of brethren who differ from us. Whatever purpose Dr. Pusey's Letter might have answered in his own country, the publication of it on this side of the Atlantic will be acknowledged to be a great and lasting benefaction to our Church.

The pamphlet contains 160 pages, exclusive of the Appendix, and when bound, will form a respectable volume. We hope that our city readers will purchase a copy without delay, and that the publisher will receive orders from all parts of the Union.

Address Mr. Charles Henry, 142 Fulton-street.

On our first page will be found an article from the British Magazine in favor of commemorating the faithful departed in our prayers; the arguments of which have been rigidly examined and answered by a correspondent of the same journal. This latter article (which closed the controversy) will appear in our next.

The following speech, lately delivered at a highly respectable public meeting in England, presents some startling facts in regard to the spread of infidelity.

In seconding the first resolution, which was moved by the Rev. J. Hall, the Rev. Hugh Stowell, of Manchester, called the attention of the meeting to the increase and the baneful influence of publications devoted to the dissemination of infidelity and atheism in their darkest forms. Perhaps some of them had heard of a paper called the "Star in the East." In the north they had also a paper called the "Northern Star," which had a very wide circulation, and which, though not openly broaching the principles of infidelity, endeavored to foist on the people principles which, if carried out, would quickly put an end to the monarchy, the constitution, the Church, our liberties, comforts, and lives. That paper had a circulation so great that it could not be conveyed to Manchester except by means of a vehicle for the purpose.—The paper was published on Saturday, and on the day of publication the shopkeeper had at his shop a greater number of applications for infidel and atheistical trash than all the booksellers in the town had for books containing what was sound and wholesome food for the mind and the spirit. In a late number of the other paper, called the "Star in the East," he was horrified to say that a writer had not hesitated to draw a comparison between the Lord of Glory and the idiot of Canterbury, broadly stating that the former was a more impudent impostor than the latter. The reverend gentleman then adverted to another ominous sign of the times. At Manchester, the week before last, with great pomp and ceremony, and amid an assembly of thousands, many of whom afterwards had their dinners at a public hotel, the stone had been laid for the erection of a vast hall, consecrated to infidelity in one of its direst forms, under the misapplied name of Socialism. Four men—for we could not call them gentlemen, though he regretted to say they were Englishmen—four men of sufficient property were found to become guarantee to the builder of the edifice for 5000*l.* Similar halls were now in the course of erection at Huddersfield, Bradford, Leeds, and Sheffield. Amidst all our outbreaks and irregularities, we never had before, in this country, temples dedicated to atheism rising over the face of the land. To the foregoing he would add another dark feature. He alluded to the circumstance of a member of parliament and a minister of the crown having introduced the high priest of socialism at court—that such a man should have been introduced by the prime minister, was a circumstance of a truly appalling nature. The speaker next treated the alarming progress of popery; and animadverted on the men who "stole into parliament under the guise of oaths, and tried to subvert that Church whose rights they had promised to respect."

TO CORRESPONDENTS.

A. C. C. and C. C. L. received.

BY WILLIAM H. SEWARD,

GOVERNOR OF THE STATE OF NEW YORK,

A PROCLAMATION.

Whereas the Executive authority of this State has been accustomed, with the consent of the people, to designate a day for the annual offering of public Thanksgiving and Prayer:

And whereas Almighty God has not withdrawn from us the protection and beneficence extended to our forefathers, but hath remembered us in mercy during the passing year; hath sent us abundant harvests to reward the labors of the husbandman and supply the wants of the poor; hath averted from us the calamities of war and pestilence; hath suffered us to maintain and more firmly establish republican institutions securing a larger measure of civil and religious liberty, social tranquility and domestic happiness than has ever before been enjoyed by any people; hath crowned with good success the means which have been employed by the state, by associations and by individuals, for the development of the abounding resources of our country, the relief of the unfortunate, the reformation of the vicious, the improvement of education, the cultivation of science, the perfection of the arts, and the maintenance of the Christian religion:

Now therefore, in pursuance of said custom, I do hereby appoint Thursday the 28th day of November next, to be observed throughout this State, as a day of PUBLIC WORSHIP, THANKSGIVING AND PRAYER. I recommend to my fellow citizens that they abstain on that day from all secular employments inconsistent with a right and acceptable discharge of these solemn services; that they assemble in their usual places of public worship, and there in the form and manner approved by their consciences, offer their humble and grateful acknowledgments to the God of the Universe, celebrate his praise, invoke his continued protection and favor, and implore his guidance in the ways of wisdom and virtue. Well knowing that his Providence is as impartial as it is beneficent, let us also beseech Him to deliver the oppressed throughout the world, and vouchsafe to all mankind the privileges of civil and religious liberty, and the knowledge, influence and blessed hope of the Gospel of His Son our Saviour.

In testimony whereof, I have caused the privy seal of the State to be hereunto affixed, at the city of Albany, on the twenty-
[L.S.] second day of October in the year of our Lord one thousand eight hundred and thirty-nine, and of American Independence the sixty-fourth.

WLLIAM H. SEWARD.

By the Governor,
SAMUEL BLATCHFORD, Private Secretary.

A FORM OF PRAYER AND THANKSGIVING,

TO BE USED IN THE DIOCESE OF NEW YORK, ON DAYS OF THANKSGIVING, APPOINTED BY THE CIVIL AUTHORITY.

In conformity with the 47th canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the Bishop of each Diocese to "compose forms of Prayer or Thanksgiving for extraordinary occasions, and transmit them to each clergyman within his Diocese, whose duty it shall be to use such forms in his Church on such occasions;" I do hereby set forth the following form of Prayer and Thanksgiving, to be used in the congregations of the Diocese of New York, on any day recommended by the civil authority as a day of public Thanksgiving and Praise to Almighty God; unless some other form should be by me specially set forth.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, October 29, 1839.

A FORM OF PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all other blessings of his merciful providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *Tenth Selection* of

Psalms shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O God, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religous privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto God. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this state and nation. Continue, O Lord, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O God of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through Jesus Christ our Lord; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

¶ After the Collect for the day, in the Communion service, the following:

O Almighty God, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and who is one with the Father and the Holy Ghost, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer and Thanksgiving" aforesaid; the *Ninth Selection of Psalms* shall be used; and the *first Lesson* shall be Deut. x. 12, and the *second Lesson*, Romans, xii.; and the *Collects* for the day, as in the Morning.

CLERICAL CHANGE.

The Rev. Joseph D. Gilbert, late a Presbyter of this Diocese, having removed, with a letter of dismission, to the Diocese of Western New York, and been there received, has changed accordingly his canonical residence.

INTELLIGENCE.

We are happy to hear of the safe return of the Rev. Henry Gregory, who for the year past has been connected with the military establishment at Fort Leavenworth, and who has been well known to the Church as a devoted friend of our Indian Missions. He must have many and conflicting emotions at work in his heart, as he comes to his own dwelling in the village of Homer, and sees how death has changed the aspect of his home, and how a few months have altered the appearance of his justly and warmly attached flock.—*Gospel Messenger.*

The Lord's Supper.—Church Psalmody.—The Ven. the Archdeacon of Bath held his visitation at the Abbey Church on Tuesday, when there was a full attendance of the clergy. The sermon was preached by the Rev. T. F. Woodham, Rector of Walcot, from the 122d Psalm, verses 6 and 7. The venerable archdeacon delivered a most admirable and impressive charge, the great length of which prevents us from having the gratification of being able to give even an adequate outline of the subjects on which he touched. In the course of his address, the venerable archdeacon enforced the necessity of following implicitly the forms of canonical discipline, for by an uniformity of doctrine and public worship, the Word of God was rendered triumphant. Entertaining, as he did, this opinion, he should not discharge his duty if he did not allude, with the sincerest regret, to a deviation in the mode of administering the Lord's Supper which had obtained in some churches, that of delivering the consecrated elements to more than one person at a time, and substituting the plural for the singular, in the forms of words which the minister was directed to use,—and he must further state that the same opinion was contained in the recorded sentiments of the bishop of the diocese, who had a deep and deliberate conviction that the Church doctrines, discipline, and ordinances were but as parts of one coherent whole, and none could be safely or wisely separated from the rest. On the subject of psalmody, the ven. archdeacon said that no books could be lawfully used in the Established Church unless they had the stamp of public authority; and until the Royal permission was obtained for the adoption of other versions, none could be legal but those printed at the end of the Church Prayer-book.—*Bristol Mirror.*

Interesting extract from a charge delivered to the Clergy of the Diocese of Calcutta at the Visitation, on Friday, July 6th, 1838, by Daniel Wilson, D. D, Bishop of Calcutta and Metropolitan:—

"It is a further proof of the Christian feeling which is diffusing itself throughout India, that our various religious and benevolent societies are flourishing, and new ones formed in almost every station. The venerable societies for Propagating the Gospel in Foreign Parts and for Promoting Christian Knowledge take the lead. The Church Missionary Society, the British and Foreign Bible Society, the Tract, the Infants' School, the Temperance Societies, and others follow, according to the judgment of the chaplains and gentry of different places. Amongst institutions, I cannot omit to observe that the Infants' School and Temperance Societies (although of very different characters and designs) have made prodigious advances since the last Visitation, and seem to be commending themselves more and more to thoughtful persons, as amongst those happy subdivisions of the moral culture of man, by which one main principle only is seized on at a time, and thoroughly worked out. The buoyant spirits and love of change in childhood being in one case actually turned into an instrument of instruction, whilst in the other a simple abstinence from a *poisonous* and *degrading* beverage arrests the whole current of vice, and renders even the drunkard a recipient of divine doctrine."—*British Mirror.*

The Bristol Channel Mission.—The attention of a clergyman of the Church of England (the Rev. J. Ashley, LL. D.) was, some time ago, directed to the islands in the Bristol Channel, of which there are four: Lundy, Caldy, and the two Holmes. Having ascertained that none of the islands enjoyed public worship, he visited Flat Holme and Steep Holme, which lie between Weston-super-Mare and Penarth, and repeatedly performed divine service in both these islands, which was well attended by the inhabitants and pilots. The result of the Rev. gentleman's Christian labors has been the formation of the Bristol Channel Mission Society. —*British Mirror.*

THE ENGLISHMAN'S LIBRARY.

A series of valuable works, with this title, is in course of publication by James Burns, 17 Portman Street, London, under the superintendence of the Rev. Edward Churton, and the Rev. W. Gresley. Among the volumes announced are the following: *The Early English Church*, by the Rev. E. Churton, M. A., Rector of Crayke, Durham; *Clement Walton, or the English Citizen*, by the Rev. W. Gresley, M. A., Litchfield; *A Help to Knowledge*, by the Rev. T. Chamberlain, M. A., Student of Christ Church, Oxford; *Christian Morals*, by the Rev. W. Sewell, M. A., Professor of Moral Philosophy, Oxford; *History of England*, by the Rev. J. E. N. Molesworth, D. D., Vicar of Munster, Thanet; *History of the American Church*, by the Rev. S. Wilberforce, M. A., Rector of Brightstone, Isle of Wight; *Village Conversations, or the Three Parishioners*, by the Rev. F. Paget, M. A., Rector of Elford, Staffordshire, and Chaplain to the Lord Bishop of Oxford; *A Compendious Ecclesiastical History*, by the Rev. W. Palmer, M. A., Worcester College, Oxford. The several works of which this series will consist, though for convenience classed under one general title, will be complete in themselves, and unconnected with each other. To those who are acquainted with the very learned and more modest and humble-minded Mr. Palmer's "Origines Liturgicæ," and "Treatise on the Church," there can be nothing said to increase expectation from his promised contribution to "The Englishman's Library." As a historical writer he will be invaluable, he is so accurate in his statements and so sound in his principles. Dr. Hook too, so well and so favorably known among us, is to contribute a work, and is deeply interested in the plan. It is gratifying to us of this Church to find that among the first subjects selected for the series is our own history, and by a son of Mr. Wilberforce. The three clerical sons of that distinguished man have come out of the soi-disant Evangelical party, of which their excellent father was the brightest ornament, and are sound and consistent churchmen. But indeed that party is not what it was. During the last century the Church was unquestionably in a sluggish state. The "Evangelicals" so called, were raised up, providentially, to arouse and spiritualize it. They insisted on two most important doctrines, justification by faith, and sanctification, as clearly taught in the Book of Common Prayer as they are certainly warranted in Holy Scripture. For a while they did their work. They did not form a party at first. Doing God's work, they were persecuted. Persecution led in time to their honor, as it always does. Then hypocrites came among them. What was at first used as language to express sentiments really felt, became cant. The two doctrines above alluded to were regarded as the whole Gospel, and the right hand of fellowship was held out to every sect that received those doctrines. Being in a false position, they were easily convicted of error. The present "High Churchmen" seem to have been raised up to point out where their error is: and they are doing God's work by endeavoring to restore the Church of the Gospel to the place and influence which in the Gospel are assigned to it. Of course, while so employed, they must be persecuted. Of the "Evangelicals" (as they call themselves) the best have been convinced of their error, and among the most zealous of those who are called "High Churchmen" in England, are the Wilberforces, the Thorntons, the Inglises, and, I may add, Pusey and Newman.—The former of whom was formerly a zealous champion on the "Low Church" side. The remnant of the party, disappointed of their high hopes of power and place, are but following out human nature in the indulgence of a bitterness and denunciation in controversy which is little in harmony with the name which they assume to bear. Their chief organs are the "Record," (one of the editors of which, it is asserted, is a Presbyterian, and another believed to be a Papist in disguise, permitted to assume the mask that he may divide and so destroy,) and the "*Christian* [!] Observer." The party are often known in England as "Recordites;" and when the meaning of the title is asked, the reply is, "persons who believe in the Record." But we have reason to thank God that sound principles are every where gaining ground in England. To promote this good cause, the "Englishman's Library," in such hands, will be a most powerful auxiliary.—*Banner of the Cross.*

THE NORWICH CHARTISTS AND THE BISHOP.

In accordance with a resolution previously passed, the Chartists of Norwich proceeded on Sunday last to the cathedral, which was crowded almost to suffocation. The bishop, who preached, took the opportunity to deliver a most impressive remonstrance on the folly and danger of their proceedings. He knew, he said, that many of those whom he addressed were in want, and, as a Christian, a fellow-countryman, and a brother, he felt for their condition; but the vile schemes which it was pretended would better their condition, would, if accomplished, render their distress a hundred fold greater than at present. England must manufacture as cheaply as other countries to meet them in the general market, and on this difficult subject, requiring the nicest calculations, should they disregard the counsels of the wise at the dictation of hot-headed and evil-minded leaders? His lordship then adverted to the manufacturing establishments in Norwich, one of which alone, he understood, caused nearly £20,000 to be spent, chiefly in wages, and employed above 1000 persons. Would they better the condition of the poor by causing these establishments to be shut up, and stopping the wages of the persons employed in them? It had always been the order of Providence that there should be rich and poor, and contentment in his station was the duty of every man. "My hearers," said the venerable bishop, "I have lived the greater part of my life amongst the poor. I have been, as in duty bound, their conscientious and honest friend, ever anxious to support the rights and advocate the liberties of the people, both in public and private, through evil and through good report, defending them against what I have thought oppression. I have always felt for their distress and endeavored to remove it; but I will not for a little popularity conceal my opinions of the imprudence of your course. I will, when I think it right, speak out my feelings as to the folly and danger of the course you are pursuing in following the advice of men who have advised you to arm yourselves. And for what? To bring down upon you the punishments of the civil power, and the judgment of a righteous God."—*Chelmsford Chronicle.*

From the Church of England Gazette.

CHURCH OF SCOTLAND.

The Auchterarder Case.—"The Auchterarder case" has caused a high degree of excitement throughout the whole of Scotland, and has been viewed with considerable anxiety by theologians and politicians in England. The infidel, and other dissenting advocates of what is termed the "voluntary principle"—for system it cannot be called—on both sides of the Tweed will be full of glee at the idea of a "collision" between the religious establishment of Scotland and the State: and it is not to be denied that there is much cause for alarm to the Scottish establishment in the present juncture of its affairs, brought on by this Auchterarder business.

There has been for a long time two parties in the Scottish Establishment, denominated the High Church party and the Moderates. To Englishmen this will sound rather oddly; because, as the doctrine of the Episcopal or Apostolical succession, which is properly the distinctive mark of High or sound Churchmanship in England, is not held at all by the Scottish "High Church" party, English Churchman will scarcely understand the Scottish distinction. But although the doctrine of the Episcopal succession, which is the only ground of all real Church authority, is not held, nor the thing itself possessed by the Scottish Establishment, yet Ecclesiastical power and authority is claimed by that body, even to entire independence of the State. Those who hold up this authority with a high hand are there denominated "High Churchmen," and it would seem that to them are opposed a large party, who desired to retain things as they were. Now previously to 1834 it had always been a grave charge against the "Moderates," and the Establishment, that the apointment of Ministers by the Crown, or by private patrons, was absolute or nearly so, and utterly irrespective of the wishes of the parishioners. Large numbers of persons seceded from the Establishment in consequence of this, and the "Moderates" in the Establishment, sided with the complainers without and within, and constantly urged an alteration which should give the people, if not the absolute choice of their minister, yet a "*veto*" upon any appointment of a minister of whom they did not approve. After having been repeatedly canvassed, the "*low*" party brought the subject forward in due form in the General Assembly of 1834, and carried their motion for giving to the majority of the male communicants of every parish a "*veto*" upon the appointments of the patrons of the livings. The majority of the patrons acquiesced in this encroachment upon their undoubted and acknowledged rights. But the Earl of Kinnoul, the patron of the parish of Auchterarder, on that living becoming vacant, presented to it a Mr. Young, a gentleman whom, of course, he thought fit for the parish. The parishioners, however, thought otherwise, and in virtue of the power conferred on them by the General Assembly, the highest authority of the Establishment, gave their "*veto*" against the appointment of Mr. Young. The Earl of Kinnoul resisted their interference, and insisted on the induction of his nominee. The case was brought before the Presbytery of the District, and decision was given in favor of the parishioners and their "*veto*," and against Lord Kinnoul. The case ultimately went before the General Assembly, which confirmed the decision of the Presbytery. It was also carried into the Civil Courts, and arrived at length by appeal in the House of Lords, whose decision is of course final. That decision was in favor of the Earl of Kinnoul and Mr. Young; and consequently against the "*veto*" of the parishioners and the decision of the General Assembly. So that the House of Lords, the highest judicial of civil authority in the State, and the General Assembly, the highest ecclesiastical authority in the Church of Scotland, are directly pitted against each other; and which will ultimately prevail—for go on as they are they cannot—it is not very easy, nor perhaps, all things considered, very difficult to guess. The General Assembly has just terminated its annual session, in which "the Auchterarder case" has been taken into the most grave consideration. Dr. Cook moved to the effect that the Assembly should return to its custom, previous to the passing of the "*veto*" act; and thus, in reality, to set it aside. Dr. Chalmers moved that the Assembly should insist upon obedience to its decision; but as this would cause a "*collision*," he proposed the appointment of a committee to deliberate on some means of preventing it, preserving at the same time the rights of both parties. Dr. Muir made a motion of a medium nature between Dr. Cook's and Dr. Chalmer's, and was seconded by the Earl of Dalhousie. On the division there appeared for Dr. Chalmer's motion against Dr. Muir's, **197**; and for Dr. Muir's **161**, leaving the former a majority of **36**. Then for Dr. Chalmer's motion against Dr. Cook's there was **204**; and for Dr. Cook's, **155**; leaving a majority of **42**. Dr. Chalmer's motion was, therefore, carried, much to the annoyance of the "*high*" party, who strongly condemn it as temporising.

The case, therefore stands thus:—the Earl of Kinnoul presents Mr. Young to the parish, and the civil power supporting them, Mr. Young will receive and enjoy the income and temporalities of the parish; and the Assembly may appoint—and to follow up its decision it must appoint—another Minister to perform the spiritual functions of the parish, and must provide him with a salary or some means of livelihood in the best manner they can. But which of the two—the representative of Lord Kinnoul, or the representative of the Establishment, will have possession of the parish church we know not. And it is quite clear, that, supposing both parties to act with the greatest moderation, they must inevitably very much incommode and cripple each other in their operations; if they do any thing at all. A division will take place in the parish, and may lead to a division in the establishment, and possibly its overthrow. As Episcopalians we should of course rejoice to see the Episcopal Church—the ancient and real Church of Scotland—restored to its former position, and to all those rights and privileges of which she has been long and most unjustly deprived. At the same time we would follow the example set us by our loyal sister in that part of the kingdom, and in obedience to "the powers that be," use no illegal or improper means to accomplish the overthrow of the Presbyterian Establishment of Scotland, but pay to it all rates and moneys secured to it by the laws of the land.

Matters are certainly coming to a crisis in Scotland. The Earl of Dalhousie, in declaring to the Assembly that he would not act on Dr. Chalmer's committee, said, "that he was conscientiously attached to the Church (the Presbyterian Establishment) of Scotland, and hoped to die a member of it; but he should not again consent to sit in the judicatories of any Church which, gloss it as you may, has resolved doggedly, but virtually, to set at defiance the law of the land. *The Established Church of Scotland has now rung out her knell.*"

These are ominous words, but the same in amount as we almost involuntarily uttered at the moment of hearing that the Assembly, by their act of 1834, had given the parishioners a "*veto*" upon the appointment of Ministers. To ourselves, as firm believers in "the one Holy Catholic and Apostolic Church," which existed ages before Presbyterianism was heard of, and shall exist when Presbyterianism, and every other form of dissent, whether established by human laws or not, shall be no more, we can look with humble faith and confidence to the result. The Scottish Episcopal Church, which embraces nearly all the nobility and wealth of Scotland within its heavenly pale, is prospering under the superintendence of its pious and active Bishops and Clergy, while, in consequence of the numerous divisions, and the character of the proceedings of the General Assembly of Scotland, their "*Church has rung out her knell.*"

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Advent Sunday, December 1, Trinity Church, *Brooklyn.*

Third Sunday in Advent, December 15, Zion Church, *New York.*

First Sunday after Christmas, December 29, St Philip's (colored) Church.

First Sunday after Epiphany, January 12, St. Luke's Church.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. For the vacant Diocese of South Carolina—Twenty-fifth Sunday after Trinity, November 17, in St. Thomas' Church, admitted John B. Campbell, an alumnus of the General Theological Seminary, to Deacons' Orders. Morning Prayer was read, and the candidate presented, by the Rev. Francis L. Hawks, D. D., rector of the church, and the sermon preached by the bishop.

OBITUARY.

Departed this life, on the morning of the 5th of November, 1839, at Bethany, King George county, Virginia, Mrs. Eleanor Massey, in the 64th year of her age, leaving numerous relatives and friends to mourn her loss. As a member of the Protestant Episcopal Church, she was a bright and shining light. She proved, by the whole course of her life, that the religion of Jesus Christ was the only thing worth living for. And amidst the storms which beset her path down the tide of time, she could flee to the cross of Christ and find consolation. She was ofttimes deeply afflicted, but with Job she would exclaim, Shall we receive good at the hands of God, and shall we not receive evil? This humble Christian was the daughter of Nehemiah Herbert Blackstone and Mary his wife, of Lonworth Point, St. Mary's county, Maryland. She was blest with a pious mother, who planted the seeds of religious knowledge in her youthful heart, which sprung up, and bore fruits meet for repentance. She was removed far from the relatives and friends of her youth; deprived of all those comforts which from wealthy parents she had enjoyed, and that through means which no human sagacity could foresee or prevent, during the war with Great Britain in 1812. But God, who rides upon the waves, and directs the storm, in his providence afflicted her still further. On the night of the 17th of June, 1821, a night ever to be remembered by this family, a very slight cloud passed over, but left death and destruction in its rear; her husband was killed by her side, and her grandson in another part of the same room; but she escaped with her life, though seriously injured. The house was literally torn to pieces. All three of these individuals were upon feather beds, touching no part of the stands. This disciple of the Lord arose, and after recovering from the shock, joined her daughter-in-law in singing praise and glory to God. Yet God in his providence tried her faith still further. Having an only son, the joy and consolation of her life, and her only support upon earth, who left her on a Thursday in perfect health, without one moment's warning of his illness, she received on Sunday the sad intelligence of his death. This truly was a shock to her gray hairs, but she relied steadfastly on the promise of God, that he would never forsake those who trust in him—and the promise was manifestly fulfilled—for God raised up other friends in place of those she had lost. For be it said to the credit of her immediate neighbors, they proved to her, the remainder of her life, fathers, sisters, and brothers. The closing scene of this interesting Christian was truly distressing. She was paralized on one side from head to foot. Retaining her faculties, she remained steadfast in the Lord. In ten days she had another stroke, which deprived her of her faculties. In this state she remained for three weeks, and a large portion of this time speechless. But as death drew nigh, her speech returned, and with it, her faculties; and as she was about to depart, the writer of these remarks put to her the following question: Is your faith steadfast in the Lord Jesus Christ, as heretofore? Her reply was, "Most assuredly it is!"—and, turning her eyes upwards in silent ejaculation, she departed. The Church on earth has lost, what the Church above will gain.

NOTICES.

☞ Bishop Onderdonk requests us to state, that copies of the Service set forth for use in this Diocese on days of Thanksgiving appointed by the civil authority, having been previously sent to those Clergy who belonged to the Diocese at the period of the last Thanksgiving Day, have been now sent by mail to those who have since become connected with it. Copies are also deposited with Messrs. Swords, Stanford & Co., 152 Broadway, for such clergy as may not have their copies at hand. n2 4t

☞ Subscribers to the Theological Repository, and the Public, are informed, that Mr. Rufus Dawes has transferred his interest in this publication to Mr. Charles Henry, by whom the work will be continued, and engagements made with Subscribers will be fulfilled.

As the series of "Tracts for the Times," and "Plain Sermons," are likely to extend so much beyond the number of volumes originally contemplated to contain them, it has been deemed best to meet the impatience of the public by issuing separately Dr. Hook's celebrated "Call to Union," Pusey's admirable "Letter to the Bishop of Oxford," and some other pieces of peculiar interest.

☞ The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would, through this medium, again appeal to the members of the Church for their aid, in behalf of the destitute children connected with the above school, and of many in the neighborhood, who are prevented by want of sufficient clothing from attending upon its instruction. Any articles of clothing or materials will be thankfully received at the Sunday School Union Depository, No. 28 Ann street; Swords, Stanford & Co., No. 152 Broadway; or the office of the Protestant Episcopal Press, No. 142 Fulton street.
November, 22d. 2m

ACKNOWLEDGMENTS.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of the following annual subscriptions and donations, viz.

F T Peet $3. Thomas S Underhill $3. B A Mumford $1. Capt Geer $1. Joseph Kissam $3. Henry E Duncan $1. W P Bleecker $1. Jas De Lancey Walton $5. Rev Wm Walton $2. R L Morris $1. J W Mitchell $1. Thos B Lippitt $2. Thos P Cummings $1. C R Duffie $5. C W Carmer $3. John A Schuyler $1. Henry McFarland $1. Wilson Jacobs $5. Collection in St Thomas' Church after a sermon by the Rev James Milnor, D D, $78 44.—Total, $117 44.

John H. Swift, Treasurer,
Nov. 19, 1839. 158 Water-street.

MICHIGAN.—The undersigned gratefully acknowledges the receipt of the following sums, for the relief of the diocese of Michigan.

S F Williams $2. C P 2. A friend 50. Cash 2. M Maxwell 5. Wm Frost 1. T E B 5. Miss J Haight 5. E H 1. Cyrus Curtiss 10. Ichabod Rogers 2. John Crissey 2. F W Edmonds 2. A friend to missions 2. A member of Grace Ch, New York, 3. Miss H S Hoffman 2. P G Stuyvesant 50. Cash 1. Trinity Ch, New Rochelle. 10. All Hallows parish, Md, 40 36. Amos 5. St Paul's, Royalton, Vt, 5. St Stephen's, New York, in addition to 145 already acknowledged, 54. Widow's mite 50 cts. A little boy in St Stephen's Sunday school, New York, 25 cts. C M 1. A friend to domestic missions 1. St Guardus Clark 10. S S, by Mr Thomas N Stanford, 20. Additional from St George's, Flushing, 5. St George's Ch, New York, in addition to what was received by means of circulars, 136 16. Zion Ch, Newport, R I, 100. St Peter's, Salem, Mass, 46. Ch in Royalton, Vt, 5. Trinity, Boston, 114 10. St Paul's do 117 64. Grace do 55 A friend from New Bedford 10. A friend, two carving knives and forks. A friend to the cause 3. Inclosed 5. St Paul's Ch, Baltimore, from Rev Dr Wyatt, 282 73. John Ridley 5. Cash 10.

F H. CUMING.
At Swords, Stanford & Co's

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

October 8th, from quarterly collection in St Andrew's Ch, Harlem, erroneously credited to another church, $3. Nov 17, Samuel Hoffman, donation, $1. Annual subscribers, 2.—Total $6.

The receipts for this society have been peculiarly short of the preceding year; *its treasury needs the especial liberality of Episcopalians.* Contributions will be gratefully acknowledged by

Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
Thomas C Butle, agent.
Where may be had the Society's Tracts.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Trinity Church, Geneva, Rev P P Irving, rector, by the hands of Wm S Philpot, Esq, $10.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

Where may be had the Society's superior folio, octavo and 18mo editions of the Prayer-book. Bibles and Testaments in a variety of style.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

From Christ Ch, Binghamton, $6. Christ Ch, Lockport, 6, and a friend at Portage Falls 2, for missionary fund, and Trinity Ch, Geneva, 10 for education fund, making together 24, by the hands of W S Philpot, Esq. treasurer of the Convention of the diocese of Western New York. From St Mark's Ch, New York, Rev Dr Anthon, collection 168 56, for education and missionary fund, and in a note for "the missionary cause," $5 added to the collection in St Mark's Ch, New York, is $173 56. Total amount of receipts, $197 56.

C. N. S. Rowland, Treasurer, 55 Water st.
Nov. 20, 1839.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer gratefully acknowledges the receipt of the following donations:

Sixty dollars, from a collection in All Saints' Church, New York.

John W. Mitchell,
Treas. of Gen. Prot. Epis. S. S. Union.
New York, November 20, 1839.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 6th inst., has received the following contributions, viz.

By the hands of Isaac W Hallam, a donation from St James' Church, Chicago, Ill, 7. From St George's Ch Sunday school, Flushing, L I, by the hands of the rector, the Rev Mr Goodman, for Jubilee College, $10. By the hands of the Rev Titus Strong, from a female communicant of St James Ch, Greenfield, Mass, for domestic missions, $10. From the offerings of St James' Ch, for the benefit of churches in Michigan, in reply to a circular of the Rev Mr Cuming, $10. By the hands of the Rev C C Taliaferro, proceeds of the Ladies' Sewing Society, Martinsburg, Va, $20. From St Peter's Ch, Plymouth, Con, to be appropriated to the object for which Mr Cuming is soliciting aid, $28. From Trinity Ch, Geneva, by the hands of W S Philpot, Esq, treasurer of the diocese of Western New York, $50.

The following contributions from Charleston, S C, were originally intended for domestic purposes in general, but are now to be presented to the Rev Mr Cuming, in answer to his appeal in behalf of the diocese of Michigan, to be applied according to the direction of Bishop McCoskry, the donors desiring to recognize the agency of the Board, but intending that the offerings for Domestic Missions shall not be diminished by this appropriation:—By the hands of the Rev W W Spear, offerings of St Michael's Ch, Charleston, S C, $150. Ladies' Sewing Society, same church, $70. A member of the same, $10. A thankoffering of a clergyman, $50. A member of St Philip's church, $40. From the Rev Paul Trapiere, offerings of St Stephen's chapel, $25; his own contribution, $25. By the Rev W H Barnwell, offerings of St Peter's church, $100.—In all $470; off, 2 per cent. $9 80; balance $460 20. Total received, $595 20.

Nov. 20th, 1839. James Swords, Treasurer.

UNION DEPOSITORY,

28 ANN-STREET

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending Nov. 21, from the following individuals, viz.

Mr Charles Seabury, Setauket, L I; Postmaster at Richmond, Va; H Hooker, Phila; Rev C G Ackley, Seneca Falls; Rev M S C Wing, Gambier, O.

Packages have been forwarded from the Depository during the week ending Nov. 20, as follows:

To John Allmand, Esq, Norfolk, Va, per schr Empire; to Mr Charles Seabury, Setauket, per Capt H Davis; to Thos Latimer, Phila, per Union Line; to W A Slaver, Batavia, care of A Sprague, per Washington Line, Rochester.

NEARLY READY,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600, neatly bound in cloth. Price $2 50.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,
Nov. 20. 142 Fulton street.

THEOLOGICAL REPOSITORY.

TRACTS for the Times, by Members of the University of Oxford.—Terms, to Subscribers only, Five Dollars, in advance, for three volumes, of 554 full octavo pages each, or $1 67 per volume. This publication is issued periodically, in numbers, to subscribers receiving by mail, each sheet containing 32 pages, for sale by
Nov 20. CHARLES HENRY, 142 Fulton st.

A LADY accustomed to teach, and competent to impart a thorough education, wishes to obtain a situation as Governess. Respectable protection being of the first importance, she would not object to leave the city.
The most unexceptionable references can be given.
Address L. U., Upper Post Office.
Nov. 23. 2w*

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep.
Three parlor Organs of various descriptions. Also, a large second hand church Organ, now standing in Dr. Skinner's church, Mercer-st.,
A second-hand Organ of six stops,
A second hand parlor Organ. Apply to
Oct. 2d, Henry Erben, Centre-st.

ORGANS.—George Jardine, *Organ Builder*, 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.
Testimonials for the Best Instruments,
The Gold Medal of the American Institute, 1838.
The Gold Medal of the American Institute, 1839.
The Silver Medal of the Mechanics' Institute, 1839.
June 26. 1 in 2w—6m

THE TUSCULAN QUESTIONS of Marcus Tullius Cicero, in five books. 1. Contempt of Death. 2. Bearing Pain. 3. Alleviation of Sorrow. 4. Perturbations. 5. Virtue Sufficient for Happiness. Translated by George Alexander Otis, Esq., member of the American Philosophical Society, translator of Botta's History of the War of Independence. A fresh supply just received, and for sale by Charles Henry, 142 Fulton-st.
Nov. 23. tf

JERRAM ON INFANT BAPTISM.—Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Cobham. Also, A Conference between two Men who had Doubts about Infant Baptism, by the Rev. W. Wall, author of the "History of Infant Baptism," Just published, and for sale by Charles Henry, 142 Fulton street. Nov 23

WEST'S GRAND PICTURE.

CHRIST REJECTED, now open at the Stuyvesant Institute, Broadway, near Niblo's.
This magnificent Painting, for which the artist received in London TEN THOUSAND GUINEAS, has been exhibited in the British Metropolis and four of the principal cities of the United States by upward of 400,000 persons, and is once more and for the last time, offered to the notice of the citizens of New York. This picture has been pronounced by connoisseurs in Europe to be the finest work of art in the world. It is to be seen for a short time only, from 10 A. M. till 10 P. M.
Admittance 25 cents. Catalogues 12 1-2 cents. Season Ticket $1. Lighted at dark. n2 5t*

NEWTOWN ACADEMY,
Located at Newtown, Fairfield County, Connecticut, October, 1839.

Board of Trustees.—Rev. Samuel C. Stratton, David V B. Baldwin, Esq., David H. Belden, Esq., Amariah Beers, Charles Brisco, Charles Clark, Secretary.
Teachers.—George L. Foote, A. B., Principal, Minerva A. Belden, female teacher, Judson Candee, Harriet Foote, Assistants, W. B. Prindle, singing teacher, Elizabeth F. Law, music teacher.
Terms.—For Tuition, Board, Washing, Lodging, Fuel and Lights, per Session, (one half payable in advance) $70. Tuition in the Primary English studies, per Session, [illegible] Department, including the junior pupils, with Declamation, $6. 2d Department, including those more advanced, $7. 3d, including Natural Philosophy, History and Book-keeping, with Composition, $8. Chemistry, Rhetoric, Algebra, Geometry, Astronomy and Moral Philosophy, $10. Latin and Greek, $12
The Academical year is divided into two sessions of 22 weeks each, commencing on the first Monday of May and November.
The Female department is under an experienced instructress, subject to the immediate supervision of the Principal.
Particular attention will be paid to the morals and character of the Pupils.
References.—Rt Rev. T. C. Brownell, Rev. Silas Totten President of Washington College, Hartford, Ct.; Rev. Dr Lyell, 77 Anthony street, Rev. B. O. Peers, 28 Ann street Hugh Pattinson, Esq., corner of Ann and Nassau streets New York; Rev. E. M. Johnson, corner of Johnson and Pearl streets, Brooklyn; Wm. Channing Moore, Elizabethtown, N. J.; Rev. S Starr, Trenton, N. J.; Wm. Stavely, Philada.; Dr. John Kerr, Eastville, Northampton county, Va. o26 3t eow*

MISSES EDWARDS'
(FORMERLY MISSES GILBERT AND EDWARDS')
BOARDING & DAY SCHOOL FOR YOUNG LADIES.
NEW HAVEN CONN.

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.
Pleasant accommodations will be furnished to such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals and religious principles of the pupils.
Cards of terms will be furnished on application, and the most respectable references given.
New Haven, Sept. 10th 1839.

THE CHURCH CHOIR.

A Collection of Sacred Music; comprising a variety of Psalm and Hymn tunes, Anthems, and Chants, arranged for the Organ or Piano-forte, and adapted more particularly to the worship of Protestant Episcopal Church in the U. S. by Jos. Muenscher, professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts. Part 1. contains the rudiments of Vocal Music, Psalm and Hymn tunes &c. &c. Part 2. contains Anthems, Sentences, Chants, &c. &c. Bound both in one and two volumes.
Just published and for sale by
LOUIS SHERMAN, No 149 Fulton Street.
Oct 5, 1839.

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, wishes to find a desirable situation in the Grammar School of the above named Institution. He must be a single man, and able to produce the most satisfactory recommendations, both in point of character, and qualifications as a teacher.
Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point. N Y. Nov. 16.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by
LOUIS SHERMAN,
Nov. 16. 142 Fulton street.

ASTORIA FEMALE INSTITUTE.
REV. J. W. BROWN, A. M., RECTOR.

THE Rector of this Institution, grateful for the general approbation which his plan has received, begs leave to state that the winter term will commence on Monday December 2d.
The Right Reverend the bishop of the diocese has consented to sustain the interesting and important relation of visiter to the Institute.
Courses of lectures on Chemistry, Natural Philosophy, Astronomy and General History will be delivered during the term, with appropriate experiments and illustrations.
Classes in Callisthenics and elegant recreations have been formed for the winter session, to be conducted under the superintendence of an accomplished instructress.
Astoria, Nov. 16th, 1839. 3t

DELAWARE ACADEMY.
Rev. Daniel Shepard, A. M., *Principal.*
Mrs. Emeline P. Ten Broeck, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.
Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.
Board can be procured from $1 50 to $1 75 per week.
A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.
The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.
The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and in every way qualified for the education of youth."
Any other information respecting the institution will be given on application to the President or Principal.
ERASTUS ROOT, President.
Samuel Gordon, Sec'y. Nov. 16, 1839.

DOMESTIC SCHOOL FOR BOYS.
AT HAMILTON, MADISON CO., N. Y
BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well-ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.
The following are among the advantages calculated to be secured.
Adequate time for instruction.
A supervision of conduct at all times.
An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.
The formation and improvement of the manners, such as are to be practised in intercourse with good society.
The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices.
The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement.
The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. Terms,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.
The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.
Hamilton, Aug. 1839.
References.—Rt. Rev. Wm. H. De Lancey, Rev. Benjamin Hale, D. D. Geneva; Rev. J. C. Rudd, D. D. Rev. P. A. Proal, Hon. P. Gridley, Utica; Wm. Constable, Esq. Constableville, Lewis Co. Wm. C. Pierrepont, Esq. P. Mason, Jefferson Co. N. Y.; Hon. John C. Spencer, T. Romeyn Beck, M. D. Albany; Rev. John McVickar, D. D., Col. Coll., N.Y.; Hon. Thomas H. Rochester, Rochester; Hon. H. N. Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.
Sept. 28tf

POETRY.

GOD OMNIPRESENT.

BY PARK BENJAMIN.

The Lord, the high and holy One,
Is present every where;
Go to the regions of the sun,
And thou wilt find him there!

Go to the secret ocean caves,
Where man hath never trod,
And there, beneath the flashing waves,
Will be thy Maker, GOD!

Fly swiftly on the morning's wing,
To distant realms away,
Where birds, in jewelled plumage, sing
The advent of the day:

And where the lion seeks his lair,
And reindeer bounds alone—
GOD'S presence makes the desert fair,
And cheers the frozen zone.

All Nature speaks of Him who made
The land, and sea, and sky;
The fruits that fall, the leaves that fade,
The flowers that bloom to die:

The lofty mount and lowly vale,
The lasting forest trees,
The rocks that battle with the gale,
The ever-rolling seas:

All tell the Omnipresent Lord,
The GOD of boundless might;
In every age and clime adored,
Whose dwelling is the light!

THE BLESSING AFTER SERVICE.

The peace that God bestows,
Through him who died and rose;
The peace the Father giveth, through the Son,
Be known in every mind,
The broken heart to bind;
And bless ye, travellers, as ye journey on!

Ye who have known to weep
Where your beloved sleep;
Ye who have poured the deep, the bitter cry!
God's blessing be as balm,
The fevered soul to calm,
And wondrous peace each troubled mind supply.

Young man whose cheek is bright
With nature's warmest light;
Whilst youth and health thy veins with pure blood swell;
Let thy remembrance be
Of thy God blest to thee,
Peace, passing understanding, guard thee well.

Parents, whose thoughts afar,
Turn where your children are;
In their still graves, or beneath foreign skies,
This hour God's blessing come,
Cheer the deserted home,
And peace with dove-like wings around you rise.

Ere this week's strife begin;—
The war, without, within:
The trinne God with spirit and with power,
Now on each bended head,
His wondrous blessing shed,
And keep you all in every troubled hour.

Scenes in our Parish.

REV. DR. CROLY.

One of the most brilliant characters as well as one of the most brilliant writers of the present day, is the Rev. George Croly, LL. D.; and his outward appearance is not less striking than his genius.

I have seen many taller persons than Dr. Croly, for I do not imagine his height to be above six feet; yet he always strikes me as having more of the giant about him than any other man I ever saw. His gait, movements, expression and ideas, are all in the same gigantic style.

There is, indeed, something vast and mysterious about him, which impresses you with the idea that you are looking on a being of some other age and clime than our own.

His frame is built in the Cyclopean style of architecture, broad, firm, and massive; and the commanding head which surmounts the edifice is not less remarkable. His countenance has a strange antique appearance, well according with the antediluvian kind of majesty which clothes his figure. I believe he has not passed far beyond his fiftieth year: there is nothing in the least old or elderly about him,—for his carriage is as lofty, and his stride as vigorous as they ever can have been;—and yet were any one to tell you that, like his own Salathiel, he had lived for centuries, you could not deny the strange assertion, judging merely from his appearance. His countenance has that rugged, weatherbeaten complexion, of which the prototypes are the faces of the Elgin marbles; indeed, to comprise his general exterior in a few words, I should say that he is very like the brother of the "Three Fates," from the Parthenon.

His forehead is square and heavy, and his dark gray hair is combed down and cut straight across, as if to make it look as low as possible. His deep-set, steady, gray eyes, are nearly hidden beneath dark projecting eyebrows; yet if ever the broad stamp of genius was set on mortal physiognomy, it is fixed somewhere about that massive brow. His nose is long and straight, his mouth wide, his complexion dark, and the outline of his face nearly square; altogether it is one of the most striking and unusual of countenances, and when once seen is never to be mistaken or forgotten.

Dr. Croly's manner is perfectly original; I never saw any one whom he at all resembles in this respect; it is also perfectly natural. He has a powerful, impressive style of action, and he suits it to his splendid imagery with the most exact propriety, yet without any appearance of effort or design.

While engaged in his peroration, or in the cooler and more didactic parts of his discourse, he stands nearly motionless; or resting his hands on the sides of the pulpit, he swings slowly to and fro, with his head projected forward, almost in the manner of a Roman catapult on its side supports; but as soon as some glowing thought, or mighty imagining comes upon his mind, he raises himself to his full height in a moment, and with a vigorous but never vehement action, pours forth a torrent of extemporaneous eloquence, as unexpected to his auditory as it seems to be to himself. He speaks and preaches *all improviso*; yet you never hear from him a single word or sentence which seems capable of correction.

His language is as magnificent as his ideas are lofty, and as his style and manner are majestic. To those who are in the habit of reading his publications, I need only say that their language is precisely that of all his sermons and speeches, and seems to cost him no more effort than the commonest chit-chat of a common mind. It is indeed the native language of his soul, so much a part of himself, that it would be as great an undertaking for him to use plain and meagre forms of speech, as it would be for a man deficient in talent, to attempt the elevated, yet brilliant expressions in which all his thoughts seem naturally to clothe themselves.

His manner never becomes violent, nor his utterance too rapid. He is never in a hurry, but seems quite at his ease, and speaks with great apparent pleasure to himself. He is perfectly at home on all his numerous subjects, and takes his own time to dwell upon them. Sometimes he pauses for a while, as though waiting for an idea, and holds his hand near his forehead, as though to receive the thought immediately from the brain itself; and when he resumes, with a flow of burning, yet majestic imagery, he dashes forth that hand at his auditory, as if he flung a javelin with it. The force and originality of this singular action, so peculiarly his own, can scarcely be imagined by those who have not seen him.

He has particular actions for particular words as well as for ideas, as those well know who remember the triumphant air with which he pronounces his favorite epithet of "*magnificent!*" or the no less appropriate, yet less pleasing expression of countenance which he bestows upon another frequent term, "*hideous!*"

His voice is deep and powerful; it seems to be capable of every variety of modulation; but it is carelessly managed. Its wild tones are flung forth at random, like the thrilling thoughts they imbody; as varied, as strange, and as expressive.

That voice, that manner, those ideas, indeed. every one of his endowments, would be incomparable, if touched by the governing and regulating hand of art; but you see in every look, in every gesture, that he scorns the slightest restraint upon the wild majesty of nature.

He is at once the most unartificial, and the most highly educated, the most uncivilized, and the most princely being imaginable; more resembling an abstract personification of human nature in its highest style, than a member of ordinary human society. I am not singular in my idea of this extraordinary man; one friend of mine, on first seeing him, remarked that he was like a thorough-bred gentleman, just come "from the moon:" and another, a lady by no means in the habit of giving romantic descriptions, declared that she liked Dr. Croly "because he was so totally unlike all other men, so native, so independent, and if you do not like him as he is, there the matter must end, for no human power can ever alter him one hair's breadth."

His mind seems, indeed, quite of the same mammoth class as his person; it is equally gigantic, but not so well proportioned. His fervid imagination, or some favorite theory, too often overpowers the more solid faculties of his intellect; but such is his commanding power of eloquence, that you are not conscious of this while you listen to him. His addresses are writs, not of *habeas corpus*, but of *habeas animus*. He deprives you, for the time, of all power of resistance, and whirls you away on his eagle-wing, to regions of time or space far distant from the present. Whether his subject be celestial or terrestial, Jewish, Roman, or British, Antediluvian or Millennial, it is all the same to him; he shows it to you as if it lay before his bodily eye, and he makes you almost as much present there as he is himself.

History, sacred and profane, ancient and modern, seems to lie before him as a map; he is never at a loss for examples or parallels, and not only are its events thus open to his view, but all its bearings and consequences are equally well known to him. He sees not only the skeleton of our world in all its nations and ages, but the same immensely comprehensive glance seems to convey to his mind all the fillings up, and even the draperies of the figure. If ever a professorship be founded for the philosophy of history, perhaps no man is fitter for its chair than Dr. Croly.

His private character is replete with an amiable simplicity and benevolence, which make him the delight of his family, and of his numerous friends.

To attempt a description of his genius would be needless to those who have read his works, whether of fancy or theology, in prose or in poetry; and to those who have not, it would be vain.

I can only say, that however extravagant my sketch may seem to those who *do not* know Dr. Croly, I am sure that those who *do* will agree that this or any other description must fall far short of justice to the original.—*Random Recollections of Exeter Hall.*

From the British Magazine.

THE WESLEYAN METHODISTS.

Rev. Sir,—It must have been observed by many of your readers, as well as by myself, that an endeavor has been frequently made by several persons to represent the Wesleyan Methodists as friends of the Church. They also claim for themselves to be considered as such; and if you would yield them their own sense of the term, probably it could not be denied them. That they have at times rendered political support to the establishment, I must readily acknowledge; that they have often used kind language respecting the doctrines which they conceive the Church to hold, and respecting her institutions, I as freely concede; nay, more, I doubt not that the larger number of the earlier Methodists had no other idea than to lend a temporary aid to the Church, and would have been glad if any arrangements could have been made by means of which they might have been able to carry on their exertions within the pale of the Church. Having made these concessions, and I conceive they can justly be made, I trust I shall not be charged with uncharitableness in the further remarks which I offer.

I have said that the Methodists claim to be considered as the friends of the Church; and many seem disposed to regard them as such. I wish I could believe that there were reality in their claim. But there is no use in endeavoring to impose upon ourselves, or in suffering ourselves to be beguiled by names. It has ever been considered a most direct act of separation to set up altar against altar, and to draw the people away from communion with the Church to which they previously belonged; and accordingly this point was generally withstood by the earlier Methodists, and with reluctance, and as it were upon compulsion, yielded by the Conference.

The time, however, has long since passed that much scruple is felt by the Methodists upon this score. Nay, more, provision has been made for the perpetuating of this course of things, and a system has now been organized by which their members may be supplied with ministers, to rule, teach, and administer the sacraments, as if they were entirely and totally a separate and independent communion. The readers of the Methodist publications—of the annual account of the proceedings of the Conference especially—(a book which cannot be too strongly recommended to the attention of churchmen)—are well aware of all this; but at present I wish to draw the more particular attention of your readers to an occurrence detailed in the "Leeds Intelligencer" of the 17th of August last. I presume the account is substantially correct; the "Intelligencer" professes to have abridged it from the "Watchman." The statement begins thus:

"The ordination or admission into 'full connection' of those young preachers who have travelled as probationers four years, and the public recognition of others, who, having been originally 'set apart' to missionary work, have returned home from foreign stations, and have an opportunity of assembling with their brethren, are among the most interesting and popular services at the Conference. There were, as usual, distinct services for each of these classes.

"On Tuesday evening, August 6, the preparatory services connected with the ordination of fifty-two young men, commenced in Brunswick Chapel, Liverpool, which was early filled to overflowing." * * * *

The names of the young men then follow:

"John B. Alexander, Francis Barker, Joseph Binns, Daniel Blamey, John Booth, Samuel Brocksop, Richard Brown, Samuel Brown, jun., Peter Budd, Thomas Buddle, Thomas Capp, Henry Castle, Samuel W. Christophers, John Cannon, John Diske, George Driver, Thomas Furze, Henry Gaud, James Godden, David Gravel, David Hay, Joseph Heaton, Henry Hine, Samuel Hooley, Jonathan Innes, William Jackson, 2d, Isaac Jenkins, Benjamin John, Thomas Jones, 3d, John D. Julian, Samuel Loxton, George Maunder, John Morris, Ebenezer Moulton, John H. Norton, John Osborne, William Owens, Horatio Pears, Thomas A. Rayner, Jabez Rought, James Scholes, William Saunders, John Sharman, James Sweath, Richard Stepney, William Stevenson, John Sumner, Levi Waterhouse, William Webb, 2d, Daniel West, John Wiggan, William Winterburn."

It is then stated that the president desired the young men to relate the history of their conversion. On Wednesday the young men were further examined. On Thursday evening the preachers proceeded to "ordain" the young men. After a hymn, the president (Mr. Lessley) delivered an address, closing it in this manner:—

"I present to you these persons present to be ordained elders. Good people, these are they whom we believe God wills us this day to ordain elders; if after due examination we find not to the contrary, but that they are lawfully called to this function and ministry. Let us pray."

The president then read the Collect, "Almighty God, giver of all good things," &c. He also read the epistle, Eph. iv. 7–13; and the gospel, John x. 1–16.

Turning to the candidates, the president next said, "I now address myself more particularly to you, who have presented yourselves for this sacred and important office." He then read impressively the exhortation beginning, "Ye have heard, brethren," &c.

The president then proceeded to the ordination questions, to each of which a distinct and separate answer was required from each candidate, on his name being called over. This proceeding occupied a considerable time."

The president then called upon the audience to lift up their hearts to God, while he offered up a short prayer on behalf of these young men; and he devoutly read the prayer, "Almighty God, who has given you this will to do all these things," &c.

"The president said, 'Before we proceed immediately to the solemn act of ordination, by which these young men will be separated to the work of the ministry among us, we will, for a short space, address ourselves to the throne of our heavenly Father in silent prayer:—these young men for themselves, that God may prepare them for the solemn act, and we praying for them, that God may be specially with them.'

"A solemn stillness ensued, while the vast assembly was engaged in mental devotion.

"The president:—We will now offer up before God the ordination prayer, exercising faith in the promised presence of Christ. 'Almighty God and heavenly Father,' &c.

"The ceremony 'of laying on of hands' was then proceeded with, the candidates coming in parties of four to the centre of the platform, and 'meekly kneeling upon their knees.' The president, ex-president, and secretary, (as in former years,) laying their hands upon the head of every candidate, together with two of the other preachers. In this duty the following ministers, as far as we observed, took a part:—Messrs. Reece, Atherton, Buckley, Dr. Hannah, Messrs. Morley, Stuart, Leach, Rogers, Taylor, Davis, Grindrod, M. Wilson, Waugh, Alderson, Waddy, Beecham, Clegg, B. Slater, S. Jackson, Dr. Bunting, and Messrs. Garrett and Pitter. Each of the candidates, on the imposition of hands, was addressed by the president in the usual form: 'Mayest thou receive the Holy Ghost,' &c. After which he delivered to every one a copy of the Bible, saying, 'Take thou authority to preach the word of God,' &c."

Such is the statement in the "Leeds Intelligencer."

Now upon all this I wish to ask, are these proceedings which any Churchman is prepared to justify? Is there, or is there not, the sin of schism in this act? Is not the sin of schism the greater in proportion as the separating party allege less objection against the doctrines and institutions of the Church from which they depart?

Once more I repeat, let no one say of these remarks that they are uncharitable, or uncalled for. A public act is a subject for public observation. The principle upon which the act rests is defensible or indefensible. If the former, calm and temperate discussion will only show more clearly its soundness; if the latter, no true Christian, no obedient follower of Christ, will wish an improper course of conduct to be continued under the obscurity of misapprehension and ignorance.

C. S.

RELIGIOUS EDUCATION OF CHILDREN.

God has implanted in the natures of children a certain spirit of submission and obedience to parents, and others having the care over them, and has given to the latter a certain authority which must have been designed for some wise and good end. This spirit of submission was intended to be cultivated, and this authority to be exercised. Unto parents, especially, is given great power over the thoughts, feelings, tempers, and actions of their children, to direct them into the right or wrong way. A child is, of all beings born into the world, the most helpless and dependent; especially is it incapable of self-government; of restraining its passions; of overcoming its bad feelings. It is vain to expect that a child should deny itself any thing it wishes without help. The tendency to self-indulgence, without aid, is irresistible. Now, parents are the very persons appointed to render this aid; and at an early age they may render it most effectually. The command to deny ourselves is given to children through their parents, who are to see that their children do it, or rather to do it for them. By refusing improper things to their children they teach them, practically, the lesson of self-denial. By punishing violent passions, and evil actions, they assist their children to restrain these passions and avoid these actions. God, in giving this power to parents, requires the exercise of it for the benefit of the children, and it were most cruel to withhold it. Let me suppose a case, by way of illustration. If one of us had a son full grown and in the exercise of a happy self-command, by which he enjoys that peace which belongs to a well governed mind; and by some supernatural power, we could with a word deprive him of this peace, and convert him into a violent, lawless, ungovernable person, whose course was that of the mountain torrent; what would we think, were one to propose that this horrible deed be done. Now, when little children are put into our hands, with all their passions, in a state of infancy, whom we can govern now, and thus help to govern themselves hereafter, shall we refuse the aid and stand by and see them grow up under the dominion of passion, ill-will, and lust? Shall we, through weakness and false indulgence, nourish and strengthen the man of sin within them, and thus help to rear up the most unhappy of all human beings—the man who has no power over himself—no rule over his own spirit—the miserable slave to his own evil propensities? The man who cannot deny himself any thing that he wants, is only the full-grown child, whose parents indulge him in all that he called for, and thus made him just what he is. The only difference between his case and that just stated is, that in the one, the change and ruin was effected by a word and in a moment, and in the other it was a slow, gradual, piecemeal work of death. The parents were, day after day, hour after hour, training up, under their hand, a poor unhappy creature, to be a trouble to himself and all around. And are not parents most guilty, and was not Solomon right in charging such with hating their children? Could the bitterest foe have done them greater harm? Had they been put into the hands of the evil one himself for training, could he have more effectually prepared them for misery in both worlds?—*Rt. Rev. Wm. Meade.*

TRUTH TO THE DYING.

From the Church of England Magazine.

There are few situations more painfully trying than that in which we behold a fellow-creature stretched on a dying bed, who is yet wholly unconscious of his state, and flatters himself that he shall speedily be restored to the occupations and enjoyments of life. No real Christian can doubt that it is an imperative duty to undeceive such a person; and yet there is often a great backwardness in revealing the solemn truth; and the language of a delusive hope is frequently employed even by those who are convinced that the sufferer's case is hopeless.

This unwillingness to communicate a knowledge of their situation to the dying, may arise either from the pain it gives the individual who is made the channel of communication, or from the effect which is likely to be produced on the patient. Nothing but the most unpardonable selfishness will ever tolerate the former as a rational plea for the neglect of this duty. It may, and in the majority of cases it will, be most painful to be the bearer of the melancholy truth; but surely this ought not to prevent the truth being spoken. It is painful to rebuke vice; to warn the impenitent; to break in upon the slumber of those who are asleep in sin; boldly to set forth the guilt and danger of a life of disobedience: but still this must be done, and not merely by the appointed minister, whose office it is to exhort and to warn, but by every real servant of the Lord Jesus Christ, who seeks the furtherance of his divine Master's glory, and the salvation of the souls of his fellow-creatures. And surely, if it be wisdom to tell a man of his danger while in the days of health and strength, it is worse than folly to conceal his true situation from the man who must soon lie down in the chambers of the grave.

With respect to the patient himself. If, indeed, there is a satisfactory evidence that, united to Christ by a true and living faith, he is in truth a believer, surely the tidings need not be held back, that he must soon leave the house of this earthly tabernacle. The believer's conversation is in heaven. His Lord is in heaven. His thoughts, his desires, his affections, are centred in heaven. He doubts not but that many who were linked to him by dear and tender ties shall dwell with him in heaven; why, then, should the truth be concealed that the world and all its vanities is fast departing from him, and that he shall speedily be emancipated from the trammels of a corruptible body, and that his soul, ransomed by the blood of Jesus, shall wing its way to those regions where there is fulness of joy? Death is gain to the believer. The worldling knows not this. He cannot comprehend the purport of the declaration. What gain can there be in death? is his inquiry. But "*all things*" are the believer's—even "death," with all its fancied horrors. For what says the Saviour? "He that liveth and believeth in me shall never die." Let this declaration be laid up in the heart as a treasure of inestimable value. There is no death to the believer. The body shall, indeed, be consigned to the sepulchre, and the name and memorial shall soon be forgotten, and the ashes shall no longer be distinguished from the soil to which they have been consigned. But there is life eternal for the believer, in the house not made with hands. Why, then, not tell the dying Christian that he must soon leave a world which he knew was not his home? Why not tell him that the weary journey is fast drawing to a close—that the day is now far spent—and that he shall speedily enter on an eternal day of unclouded brightness? He may have some worldly affairs to arrange; he may have some dying testimony to give; he may have some injunction to impart. It is but kindness, then, to tell him of his real situation.

But, if it be needful to inform the dying Christian that the day of life is far spent, more needful is it to deal honestly by the man who is either wholly careless about the momentous concerns of eternity, or who is building his hopes of eternal happiness on some sandy foundation, and not on the Rock of Ages. In either of these cases, it is not only inexpedient, it is positively sinful, to keep the patient in the dark. The few warning moments of the eleventh hour should surely be improved. The attempt should be made under the Holy Spirit's blessing, to illumine the eyes of the understanding, ere the bodily eyes close in the sleep of death, and to impress the hard and stony heart, ere that heart ceases to beat in the chambers of silence. If there be neither knowledge, nor wisdom, nor device in the grave; if, as the tree has fallen, so must it lie for ever; if he that is unjust must be unjust still, and he that is filthy must be filthy still; surely *his* crime cannot but be heinous, who deludes the dying sinner or the dying formalist, and does not lead them, while the lamp of life holds on to burn, to Jesus, the only shelter from the wrath to come. Surely, the concerns of a never-dying soul are not thus to be tampered with. Surely, the eternal portion of a human being is not to be trifled with. Surely, the vague, undefined notions of the Divine mercy, to which countless myriads trust, ought not to put aside the declarations of the Divine Word, which represent the fearful portion of those who shall appear before the heavenly throne unjustified, unsanctified, and not meet for the society of "just men made perfect."

But what efficacy, it may be asked, can there be in a death-bed repentance? Too many, it may be said, trust to such repentance, and trust in vain. Why disturb the dying sinner, when the life is now drawing to a close? Salvation is the work of a whole life, and it is too late to begin that work now. Such a mode of reasoning testifies a lamentable ignorance of the salvation of the Gospel. It is dangerous to trust to a death-bed repentance; it is presumptuous to do so. That bed is too often a bed of bodily anguish, when the thoughts cannot be directed to spiritual and eternal subjects. "To-day, while it is called to-day," man is to flee to the Saviour, to seek pardon through his atoning blood. But surely no man will dare to say that God may [illegible] show mercy even at the last. No man will dare to say that the voice of sovereign mercy may not utter to the soul of the dying, "Thy sins are forgiven thee; depart in peace." No man may presume to limit the sovereign grace of that Jehovah who delighteth in mercy. Whatever God's purposes may be, man's duty is plain. Whether or no God will grant repentance unto life, man's duty is to call the dying sinner to repentance. Whether or no God will dispel the mists of prejudice and error, man's duty is to point out to a perishing brother the true character of the Gospel dispensation. We may depend upon it, that he will be regarded by the condemned soul in misery as the worst of enemies, who drew the veil of concealment over the actual condition in life's last moments, and whispered the delusive tale of restoration to bodily health, while the soul was on the very confines of eternal misery.

There is a reason urged, however, for the propriety of concealing the true nature of their situation from the dying, lest the chance of their recovery might be lessened by the shock which the communication would impart. Even were the communication likely to prove hurtful so far as the body is concerned, it still would seem an imperative duty to acquaint the patient with his true condition; and the conduct of the medical attendant is in the highest degree reprehensible, who keeps the patient and his friends in the dark. Speaking with reference to this very point, a medical practitioner of great eminence, who has viewed this important subject in its true light, thus records his opinion: "It is objected, that the communication may be attended with injurious effects, both to the body and the mind; but those best qualified to judge must say, from experience, that a prudent intimation of the truth, so far from proving prejudicial, in almost every instance is productive of a calmer state, and never does harm."

Even taking a lower ground on which to rest this imperative duty, that of doing to others as we would they should do unto us, surely no man in his senses would desire to pass into eternity without a knowledge of his situation. No one, not laboring under mental imbecility, would prefer knowing nothing about the change which is so speedily to take place. Why, then, act to others in a way different to that in which we wish they would act to us? Why regard that as a kindness to others, which we should regard as the greatest act of unkindness to ourselves? Why not seek to soothe the bed of death with the only message that can then bring true peace, the message, that Christ Jesus waiteth to be gracious; and that whosoever cometh unto him, he will in no wise "cast out?"

At all events, the duty of the Christian minister is obvious. He must expostulate with the friends of the dying on the guilt of concealment. He must, without fear of offence, speak boldly, as he ought to speak, if he would escape the guilt and consequent condemnation of the unfaithful watchman and negligent shepherd. The exercise of the various Christian graces is never more important, than in the solemnity of the dying chamber. It is there that the presence of the pastor of deep Christian experience is especially felt, and that many a pastor, whose name has not extended beyond the limited sphere of his parochial duty, is made the humble instrument of directing a perishing soul to the fountain opened for sin and for uncleanness, a soul which shall be his crown of rejoicing in the day of the Lord Jesus.

M.

NOTICE.

MRS. SMEDES' BOARDING AND DAY SCHOOL, for Young Ladies, under the immediate supervision and care of the Rev. Aldert Smedes, is now open for the reception of pupils, in the large and delightfully situated house, 168 Duane street, opposite the park in that street.

The room in which the school is held is one of the most spacious, well lighted and pleasant in the city, and being built in the rear of the main edifice, is perfectly quiet and retired. Parents and guardians are respectfully requested to call at the institution and make a personal investigation of every thing connected with it.

Boarders are received for $250 per annum, which includes tuition in English. The usual extra charges are made for modern languages, music, and the other accomplishments.

Sept. 21, 1839. tf

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes

Vol. III. contains the Apology for the Church of England and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D. late fellow and tutor of Catharine Hall, Cambridge, England

Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith, with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospel of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808 By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface by the Rt. Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street. Aug. 24.

SELECT SCHOOL FOR BOYS, ULSTER,

ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college All books and stationary furnished without extra charge.

A resident assistant is employed to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson. Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.

Sept. 28. tf

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.

Under the superintendence of

JOHN W. MITCHELL, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table, do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism, Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to GOD; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1, do. art 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 58 volumes, numbered consecutively, at 20 cents per volume, or $11 60 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set

NEW YORK PROTESTANT EPISCOPAL PRESS

DEPOSITORY NO. 142 FULTON STREET.

H. COTHEAL, *Treas. and Agent*, 142 *Fulton st.*

BIBLES, PRAYER-BOOKS, DEVOTIONAL AND MISCELLANEOUS WORKS, PUBLISHED AND FOR SALE BY THE PRESS.

Bibles, 8vo and royal 18mo, all bindings.
Testaments, muslin and sheep, various prices.
Prayer-books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size,) 32mo, (pocket size,) all bindings.
Devotional Sonnets, all bindings.
New Psalms and Hymns, 8vo, 12mo royal 18mo all bindings.
Communicant's Companion (pocket edition,) all bindings.
Life of Bishop Heber, two vols. 8vo.
Parish Library, vols. 1 to 13, boards and calf.
Bishop Sumner's Help to Domestic Instruction and Devotion.
Lectures on St. Matthew and St. Mark, boards and half-calf.
Lectures on St. Luke, do.
Bishop Bloomfield's Manual of Family Prayers, various bindings.
Weller Tracts: vol. i containing No 1 to 5, vol. ii containing No. 6 to 8.
Sacra Privata, by Bishop Wilson, various bindings

TRACTS.

McEllen Tracts.—1. The McEllen Family.
2. The Baptism.
3. Family in Eternity.
4. The Meeting of the Travellers, all bound in one volume.
History of a Pocket Prayer-book.
A Farmer's account of his Conversion.
Early and Professional Years of Hobart, in 2 vols, 12mo, bound in muslin: by Rev. John McVickar D. D., Professor in Columbia College.

A choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.

Tracts.—All the Protestant Episcopal Societies' Tracts, at 15 pp. for one cent. sep1

☞ *All Orders, Remittances, and business communications* should be addressed HENRY COTHEAL,
Treas. and agent, 142 Fulton st.

* Adopted at the last general Convention as the standard book.

THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 142 Fulton street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun	Boston, Mass.
Rev. Charles Burroughs	Portsmouth, N. H.
Sidney Babcock	New Haven, Ct
S. Barnard	Buffalo, N Y.
Oliver Steele	Albany, N. Y
John W. Jones	Louisville, Ky.
Z. Clark	Troy, N. Y.
Arius Nye	Marietta, Ohio
Geo. W. Donohue	Philadelphia.
Rev. E. E. Ford	Augusta, Ga.
A. E. Miller	Charleston, S. C.
P. E. Damill, Esq	Detroit, Michigan.
Armstrong & Berry	Baltimore, Md.
Rev. F. F. Peake	Fayette, Mo.
Messrs. Hotchkiss & Co	New Orleans.
Rev. Samuel R. Crane	Ohio City, Ohio.
Smith & Crowell	Maumee City, Ohio
Ruffin Smythe	Randolph, Tenn.
Rev. J. T. Wheat	Nashville, Tenn.
Messrs Bell & Entwistle	Alexandria, D. C.
Henry H. Hoffman, Post Office Clerk,	Quicy, Ill.